

v. **פלטיאָתא, פלטיאָה, פלטיאָה, פלטיאָה** h. a. ch.

פלטיאָה v. פלטיאָה.

פלטיאָה v. פלטיאָה.

פלטיאָה c. (palatium, παλάτιον) *palace*. [Targ. Lam. IV, 1, read with ed. Lag. פלטיאָה] Targ. Y. II Gen. XII, 15 (Ar. פלטיאָה). Targ. II Esth. I, 9; a. fr.—Gen. R. s. 12 like a large palace with many entrances. Y. Sabb. X, 12^c של מלך ב' in the king's palace (the Temple) no rank is recognized (all are alike); a. v. fr.—*Pl.* same. Targ. Y. Gen. XLVII, 27.—V. פלטיאָה.

פלטיאָה m. (palatinus, παλατινός) 1) (sub. mons) *the Palatine Hill*, a name given to royal residences in general (v. Dio Cassius LIII, 16); esp. *Palatinus*, a name given by the Samaritans to Mount Gerizim. Gen. R. s. 32 (Var. גרים, נים...; corr. acc.) passed that Palatinus (on his way to Jerusalem); ib. s. 81 פלטיאָה (not ר...); Cant. R. to IV, 4 פלטיאָה (corr. acc.); Yalk. Gen. 57 פלטיאָה (corr. acc.); (Deut. R. s. 3 גרים).—2) *courtier, palace-guard, nobleman*.—*Pl.* פלטיאָה (Lat. form) Num. R. s. 1 הוי' פ' הוי' פ' although the tribe of Levi was the palace-guard (royal body-guard in the Temple). Ib. s. 5 פ' הוי' פ' קרה' פ' although the Kehath family were palatini, when carrying the Ark they carried it like slaves (on their shoulders, no rank being recognized before God, v. פלטיאָה). Ruth R. to I, 2 (expl. אפרים, ib.) פלטיאָה (corr. acc.); Midr. Sam. ch. I פלטיאָה (corr. acc.); Lev. R. s. 2 (ref. to אפרים, Jer. XXXI, 19) פלטיאָה (corr. acc.). Pirké d'R. El. ch. XLV (ref. to אפרים I Chr. II, 19) פלטיאָה (palatina) a daughter of nobles; ib. בן מלכים זכ' (corr. acc.) a son of noblemen, a son of kings &c. Num. R. s. 13 פלטיאָה (corr. acc.) Pesik. R. s. 7 פלטיאָה, בן פלטיאָה.

פלטיאָה v. פלטיאָה.

פלטיאָה Gen. R. s. 69, read: פלטיאָה.

פלטיאָה Y. Sabb. I, 2^b bot., read: פלטיאָה.

פלטיאָה v. פלטיאָה.

פלטיאָה Yalk. Num. 695, v. פלטיאָה.

פלטיאָה I, v. פלטיאָה.

פלטיאָה II m. (πωλητής, πωλητήριο) *shop-keeper*, esp. *seller of bakers' ware*; *shop*, esp. *bakery-shop*. Ab. Zar. IV, 9 (55^b) פלטיאָה you may carry your own bread with his (the non-observant baker's) to the shop-keeper. Dem. V, 4 הפ' זכ' he who buys bread at the shop (which contains bread of different batches) must give tithes of each form separately, contrad. to מפול. Y. Shek. VII, beg. 51^a, a. e. הפ' זכ' (not יעשו; R. S. to ib. VII, 3 פלטיאָה) provided he is not made (their regular) shop-keeper (selling at the same place, at all times). Cant. R. to I, 6 פלטיאָה (not שנמכרת חוץ לפ'), v. פלטיאָה; a. fr.

פלטיאָה ch. same. Y. Sabb. VIII, 11^a

bet. פ' (not לפ') but I have to rely (for my supply) on the shop-keeper; Y. Shek. VIII, beg. 51^a פלטיאָה (corr. acc.). Gen. R. s. 22 פ' זכ' (the dog) sits down in front of the shop (or stand); ib. פ' זכ' the shop-keeper; Yalk. Gen. 36; Yalk. Ps. 840; [Ar. reads פלטיאָה (πατήριον) *market*]. Y. B. Kam. II, end, 3^a פלטיאָה the goods of his shop, v. פלטיאָה; a. e.—*Pl.* פלטיאָה *goods for sale*. Y. B. Mets. III, end, 9^b פלטיאָה (corr. acc., or פלטיאָה) if a man put goods (on a stand) in the market in charge of his neighbor, and he left them in charge of his minor son or daughter, and they were stolen or lost, he is not bound to pay; בשוק פ' דער פ' (a defective sentence, perhaps לו מסרן is to be supplied) for I may say, has he not given them as goods on exhibit in the market? (hence he was not bound to lock them up).

פלטיאָה v. next w.

פלטיאָה m. (πραιτώριον, praetorium) *headquarters; palace, residence; country-seat*. Snh. II, 3 (20^a) פלטיאָה (Y. ed. פלטיאָה, Ar. must not leave his royal residence (to escort the dead). Num. R. s. 1 end פלטיאָה בני פלטיאָה so I will bring them near me and make them sons of my palace (= פלטיאָה); [Yalk. Num. 695 פלטיאָה; Tanh. B'midb. 26 פלטיאָה, v. פלטיאָה]. Num. R. s. 13 כשכנסנו... when thou enterest thy province and comest to thy headquarters. Ib. פלטיאָה על פלטיאָה the citizens stood at the entrance of the palace and cried, let the king enter his palace. Pirké d'R. El. ch. III פלטיאָה פלטיאָה (corr. פלטיאָה) who wishes to build his palace; a. fr.—*Pl.* פלטיאָה, פלטיאָה. Esth. R. to I, 2 פלטיאָה פלטיאָה each had two residences, one for the summer &c.; a. e.—Fem. form: פלטיאָה, פלטיאָה. Sifré Deut. 309 פלטיאָה פלטיאָה, v. infra.—*Pl.* פלטיאָה, פלטיאָה. one to whom his father left ten country-seats, but he rose and bought one with his own money, and this he loved more than all the residences that his father had left him. Sifré Deut. 353; Yalk. ib. 959. Koh. R. to VI, 3 פלטיאָה, v. supra. Gen. R. s. 71 פלטיאָה (ירש גברתי) Asher possessed more residences (abroad) than Judah possessed districts; Yalk. ib. 128 פלטיאָה (corr. acc.).—[פלטיאָה Gen. R. s. 41, a. e., v. פלטיאָה]

פלטיאָה pr. n. f., v. פלטיאָה.

פלטיאָה f. pl.=h. פלטיאָה, *escaped, remnants*. Yalk. Jer. 265 פלטיאָה רסדום ארץ פלטיאָה are you not of the escaped of the people of Sodom?; Pesik. Shim'u, p. 117^b פלטיאָה.

פלטיאָה Y. Sot. I, 17^a bot., v. פלטיאָה II.

פלטיאָה Y. Shebu. III, 34^d bot., v. פלטיאָה.

פלטיאָה (b. h.) *to split, separate; to remove; to search*; v. פלטיאָה, פלטיאָה.

Nif. נִפְלֵא *to be remote, hidden, obscure.* Midr. Till. to Ps. CXIX, 18 אִתּוֹ אֵינָהּ נִפְלְאָה it (the Law) is not hidden, as it is said (Deut. XXX, 11) &c.; לֹא נִפְלְאָה אֵלָּה מִמֶּךָּ רַב־ it is hidden from thee only (through thy own fault), who didst not take pains to study it. V. נִפְלֵא III.

Hif. הפליל (comp. פרש) 1) *to distinguish, speak distinctly, clearly*; esp. (sub. פָּרַר) *to utter a distinct vow* (with ref. to Num. VI, 2). Naz. 62^a; Num. R. s. 10 לְפָלוֹר וְרַע לְהַפְלוֹר (פָּלוֹר) who knows how to express a vow (is conscious of its hearings); Sifr. Num. 22.—2) (denom. of פָּלַל) *to do strange, wonderful things*. Ber. 60^b מַפְלִיא לַעֲשׂוֹת who does wonderful things.—[Tosef. Ab. Zar. III (IV), 19 מַפְלִיא וְיָצָא ed. Zuck., missing in ed., a corrupt gloss for לְצַנּוּרָה מַפְלִיא, v. אֲרִיזָנָה q. v.]—3) *to search, question*. Midr. Till. to Ps. III לִרְצֹנָה אֲחֵרֵיהֶן וְאֵין מִי שֶׁפָּלִיא אֲחֵרֵיהֶן of their decision; Yalk. Sam. 151.—4) *to be too difficult to decide*. Num. R. s. 21 מִמֶּנּוּ וְרָאָה and he (Moses) could not decide it. Ib. מִן מִשָּׁה שֶׁשֶׁ צָרִיקִים וְכִי Moses was unable to decide, because many a righteous man prides himself . . . , and the Lord weakens his power (as a punishment).—Part. pass. מִפְּלִיל q. v.

Pi. לִּפְנֵי to search, v. next w.

פְּלֹת, פְּלִי (b. h.; preced.; cmp. **פָּרַק**) *to search*; (euphem.) *to search one's garment for vermin*. Sabb. 12^a **אין פּוֹלֵין** **תני** *you must not search by lamp light* (on the Sabbath); a. e.

Pi. שְׂרָיָה same. *Ib.* I, ש' כליו את יְפָלָה את כליו וכו' (Y. ed. יְפָלָה) one must not examine one's garments &c. *Tosef. ib.* XVI (XVII), 22 הַמְשִׁינָה *ed.* Zuck. (הַמְשִׁינָה; Y. *ib.* II, 3^b הַמְשִׁינָה; a. fr.—[Y. *Maasr.* II, 49^d לְפָלָה *ed.* Zyt. (*ed.* Krot. לשונות) read: לְפָנֹת, v. פָּנָה.]

Hif. הִפְלִיחַ 1) *to distinguish, speak distinctly*, v. preced.—
2) *to mystify*, v. next w.

פָּלַח **פָּלַח** **פָּלַח** ch. (v. preced. wds.) *to split, cut open*. B. Bath. 160^b; 164^b **פָּלַח וְהוּדְיָה** he ripped open the tied-up document and saw it (that the signature was in the folds). Hull. 11^a **רַ' לִיה וְכ'** **יִרְמְיָה** may it not be that he (the priest) opened the skull and examined it? Yoma 87^a **וְהוּא** **יִרְשָׁא** **וְהוּא** **יִרְשָׁא** **וְהוּא** **יִרְשָׁא** was sitting and chopping (an animal's) head. Shh. 108^b **וְכ'** **פָּלַח** **קָא** was opening pomegranates; a.e.

Pa. פָּלַי 1) to search (garments). Y.M.Kat. III, 82^a top
מִפְּלַי searching his garments.—2) to search after,
glean; to remove. Targ. O. Deut. XXIV, 20 (h. text רִפַּח).
Ib. XXVI, 13 (h. text בִּיעֵר). Targ. I Kings XVI, 3. Targ.
Zeph. II, 15 (h. text פָּנָה); a. fr.—[Targ. I Sam. II, 25, v.
infra.]

Af. אֶפְלִי 1) *to do strange, wonderful things; to go to the extreme of.* Targ. Is. IX, 5 מִפְּלִי ed. Lag. (ed. Wil. מִפְּלִיָּה; 2th. ed. מִפְּלִיָּה Hebraism).—Ab. Zar. 44^a מִפְּלִיָּה, v. מִפְּלִיָּה;—oth. ed. מִפְּלִיָּה.—2) *to decide, arbitrate.* Targ. I Sam. II, 25 (Bt. יִרְעִיָּה, *Pa.*; h. text אֶפְלִי).—3) (with כ; cmp. Is. XXXIX, 14) *to mystify, perplex, outwit, fool.* Lam. R. to I, 1 רַבְרַבִּי (ה' 8 דר מדר) סָגַר ... וְהוּא מִפְּלִי ... דר an Athenian used to come to Jerusalem and outwit the Jerusalemites frequently. Ib. מִפְּלִי לֹא תִסְבֵּךְ וְלֹהֲבָא מִכָּאן henceforth thou shalt not again attempt to outwit &c. Gen. R. s. 42, v. מִדֵּר. Ib.

s. 91 **למה אֶפְתִּיחַ** why didst thou mystify (deceive) me?; **לֹא אֶפְתִּיחַ** I did not deceive thee; Koh. R. to VII, 11 **אֶפְתִּיחַ**, **אֶפְתִּיר**; Y. Naz. V, end, ⁵⁴ **אֶפְתִּירָה** **אֶפְתִּיר**; Y. Ber. VII, 11^b bot.; Yalk. Gen. 148. Ib. 62 **מָה אַתְּ מַפְתִּי** מה את מפלי (Gen. R. s. 38 **מָה אַתְּ מַפְתִּי** **מָה אַתְּ מַפְתִּי** why wilt thou fool me? Y. Shebi. IX, 38^d, v. יִי; a. e.

פְּלִיָּא pr. n. m., v. פְּלִיָּא.

v. גִּבְרָה = פ' בַּי יֶאֱרֵר (m. (?) פ') בַּיֶּאֱרֵר, פְּלִיאָה
preced. art., a. (צֹדֵק) [searcher in forests] name of a locust
on palm-trees (b. צפורה כרמים). Sabb. 90^b (Ms. M. צפרורא.
צפרורא; Ms. O. פיליא ביאררי; Rashi: פיילי ביידי
Cmp. פליית.

פְּלִיאָה, פְּלִיאָה *old*, v. פְּלִיאָה.

פְּלִיאוֹת (f. h.; fem. of פֶּלֶא) *hidden thing, secret; miracle*. Y. Hag. III, 77^c top (fr. Ben Sira) מַה דַּרְשׁ מִן הַתּוֹרָה וְלֹא יִשְׁתַּחֲוֶה לָהּ *why wilt thou attempt to know what is hidden from thee?* (v. מִדְּפִלָּא). Midr. Till. to Ps. CXIX, 18 (ref. to Ps. CXXXIX, 6) הַתּוֹרָה הַזֶּה הִיא הַפְּלִיאוֹת *'the secret', that means the Law*. Num. R. s. 10 (ref. to פְּלִיאוֹת, Jud. XIII, 18) וְכִי יִשְׁתַּחֲוֶה לָהּ *according to each miracle that he (the Lord) performs through us (angels), he names us*.

I. פֶּלֶג v. פִּלִּיג, פִּלִּיג

פְּלִיגָא I f. (פֿלִיג) 1) *division, discord*. Num. R. s. 18 (ref. to Num. XVI, 1) 'and he took away' has the meaning of division.—2) *portion*, v. פֿלִיגָא.

מוֹרְגָא פִּי, II, פְּלִיגָא pr. n. *Mount P'liga (Division)*.
Targ. Josh. XI, 17 (ה. text הוֹרְגָא).

פָּלִיּוֹן, פָּלִיּוֹם m. (pallium, πάλλιον) *sheet, blanket; mantle*. Nidd. VIII, 1, v. אֶפְלִיּוֹן. Y. Sabb. XVI, 15^d top פִּלְיוֹן (corr. acc.); Bab. ib. 120^a אֶפְלִיּוֹת (corr. acc., v. אֶפְלִיּוֹן). Y. Ber. II, 4^c bot. מַעֲבֵר לֵיהּ בִּפְלִיּוֹם (corr. acc.) put a sheet over it; a. e.—*Pl.* פְּלִיּוֹנוֹת. Sifra M'tsor^a, Neg., Par. 7, ch. V פ' וְעִשְׂתָּ עֶשְׂרָה ... וְעִשְׂתָּ רֹאשׁ הָאֵלֶּיךָ Rabad (ed. פְּלִיּוֹנוֹת. corr. acc.) even if he is clothed ... and wrapped in ten pallia.

פִּלְיוֹן, Koh. R. to VI, 1, v.

פִּלִּיזָּה m. (comp. Arab. *falaz*) *bronzed or gilt*. B. Kam. 113^b במר ד' פ' . . . ובין לקנא Ms. M. (Ar. *בככל דפ'*; ed. *דפירולא*, corr. acc.; v. Rabb. D. S. a. l. note) *bought a flask of solid gold for plated ware*.

פֶּלֶט, v. פִּלֵּט.

פְּלִיטָה m. (b. h.; פֶּלֶט) *one that escaped, survivor*. Snh. 105^b הוּא עַג שְׂרִיר וּפְּלִיטָה remnant or survivor. Gen. R. s. 42 הוּא פְּלִיטָה Og and 'he that had escaped' (Gen. XIV, 13) are the same person; a. e. — *Pl.* פְּלִיטָה, v. פֶּלֶט.

פְּלִימָה, Y. Taan. IV, 68^b top, v. פְּלִיפָּא.

פְּלִיטָה, פְּלִיטָה f. (b. h.; פָּלַט) *escape, safety; remnant*.
Gen. R. s. 76 [read:] 'הָיוּ מִתְעַנִּין עֲלֵיהֶן וּב' אֶע"פ שֶׁנִּשְׁאָרוּ לָפ' הָיוּ מִתְעַנִּין עֲלֵיהֶן וּב'

(v. Yalk. ib. 131) although they (in the diaspora) have been allowed to escape (from the persecutions in Palestine), yet fast (and pray) for them &c. Ib. s. 38 פ' נשחיירה מהן פ' a remnant of them was left; a. e.

פֿלִיטֶט, v. פֿלִיטֶט.

פֿלִיטֶט, v. פֿלִיטֶט.

פֿלִיטֶט, v. פֿלִיטֶט ch.

פֿלִיטֶט, v. פֿלִיטֶט.

פֿלִיטֶט pr. n. f. *P'letith*, name of a Sodomite woman who, according to a legend, was put to death for feeding a poor family (v. Gen. R. s. 49). Targ. Y. I Gen. XVIII, 21; Pirké d'R. El. ch. XXV פ' פלוטית P. daughter of Lot; Yalk. Gen. 83 פֿלִיטֶט.

פֿלִיטֶט, v. פֿלִיטֶט II.

פֿלִיטֶט, פֿלִיטֶט f. (παλαί) old. Lev. R. s. 33 (not פֿלִיטֶט; Ar. פֿלִיטֶט, v. פֿלִיטֶט I; Yalk. Dan. 1061 פֿלִיטֶט. Cant. R. to III, 4 באמרי (corr. acc.), v. פֿלִיטֶט.

פֿלִיטֶט f. constr. (פֿלִיטֶט) *searcher*; *hedgehog*. Targ. Y. Lev. XI, 30 Ar. (Var. פֿלִיטֶט, fr. פֿלִיטֶט; ed. מינקות. Y. Taan. IV, 68^b top (ed. Krot. פֿלִיטֶט, corr. acc.). Y. Meg. IV, 75^a bot. פֿלִיטֶט.—Gen. R. s. 71 פֿלִיטֶט; Yalk. Kings 208 פֿלִיטֶט.

פֿלִיטֶט m., pl. פֿלִיטֶט (b. h.; פֿלל) *arbitration*; *arbiters*, *judges*. Mekh. Mishp., s. 8 אלא דייטין פ' אלא דייטין (Ex. XXI, 22) means judges.

פֿלִיטֶט f. (b. h.; preced.) *argument*, *plea*; *decision*, *judgment*. Snh. 111^b (ref. to פֿלִיטֶט, Is. XXVIII, 7) אין פ' אלא דייטין *p'ililah* means the verdict of judges; Yalk. Is. 302; Meg. 15^b, v. next w.—*Pl.* פֿלִיטֶט. Snh. 44^a (ref. to פֿלִיטֶט, Ps. CVI, 30) עשה פ' עם קונו he pleaded with his Maker; ib. 82^b; Yalk. Ps. 865; a. e.

פֿלִיטֶט f. (b. h.) same. Meg. 15^b משפט פ' אלא דייטין Ms. M. (ed. פֿלִיטֶט, v. preced.) *p'ililyyah* means verdict.

פֿלִיטֶט pr. n. m. *P'limo*, name of a Tannai. Pes. 8^b. Men. 37^a. Sot. 4^a, v. פֿלִיטֶט.

פֿלִיטֶט, Ned. 55^b, v. פֿלִיטֶט.

פֿלִיטֶט, v. פֿלִיטֶט.

פֿלִיטֶט, Sifré Deut. 307; Yalk. Deut. 942 פֿלִיטֶט, name of a Roman officer who condemned R. Hanania to be burnt with the book of the Law.

פֿלִיטֶט, v. פֿלִיטֶט.

פֿלִיטֶט, פֿלִיטֶט, פֿלִיטֶט pr. n. m. (Philippus, Philippi) *Plippa*, *Pilippi*, *Pilpi*, name of an Amora. Y. Taan. IV, 68^b top (ed. Krot. פֿלִיטֶט, corr. acc.). Y. Meg. IV, 75^a bot. פֿלִיטֶט.—Gen. R. s. 71 פֿלִיטֶט; Yalk. Kings 208 פֿלִיטֶט.

פֿלִיטֶט, פֿלִיטֶט, Yalk. Deut. 813, a corrupt, v. פֿלִיטֶט.

פֿלִיטֶט m. (b. h.; פֿלך *to cut out, round*; cmp. פֿלח) [*circle*,] 1) *district*. B. Bath. 21^a ופ' בכל פ' וב' they ordained that teachers must be appointed, one for each district. Macc. 7^a. Ib. 12^b פֿלכ' פֿלכ' קולט פ' a Levite (native of a place of refuge) who has killed a person accidentally flees from one district to another, but if he flees to his own native (juridical) district, his district protects him; Zeb. 117^a; Yalk. Ex. 323; a. fr.—*Pl.* פֿלח פֿלח פ' פ' Tosef. Bicc. II, 8 פ' פֿלח פֿלח they did not go up (to Jerusalem, with the first-fruits) singly, but by districts.—2) [*ball of tow, wool &c.*] *distaff* or *spindle*. Keth. IX, 4 (86^b) ועל עיסתה a husband may administer an oath to his wife on her distaff (on what she spins or weaves) and on her dough. Yoma 66^b (in answer to a woman's question) אין חכמה לאשה there is no wisdom for woman except at the distaff. Gen. R. s. 56, end וכן . . . לאשה שנחששה מפלכת (Ar. פֿלח . . . הפ' הוה וכן) like a woman that became rich through her distaff (or spindle, spinning or weaving), and she says, since I have become rich through this distaff (spindle), it shall not part from &c.; a. fr.—*Trnsf. vocation, duty*. Gen. R. s. 71, v. פֿלח; ib. פֿלח פֿלח Rachel made silence her duty (not to betray her sister when she was substituted for her); Midr. Sam. ch. XXVIII; a. e.—*holding the distaff, being like a woman, forced to stay home, lame*. Tanh. Mas' é 12 (expl. פֿלח, II Sam. III, 29, among the curses that fell back on the house of David) שנעשה כאשה שאחורו he (Asa) became like a woman, for podagra seized him; Snh. 48^b; Y. Kidd. I, 61^a bot. וזו רואה ומחזיק ב' זו רואה 'and holding a distaff', that means Joash (who was abused like a woman); a. e.

פֿלִיטֶט, פֿלִיטֶט, פֿלִיטֶט ch. same, 1) *district*. Targ. Deut. II, 4 constr. פֿלִיטֶט (O. ed. Berl. פֿלִיטֶט, ed. Vien. פֿלִיטֶט. Targ. Esth. I, 22; a. fr.—*Pl.* פֿלִיטֶט, פֿלִיטֶט, ed. Lag. (ed. Vien. פֿלִיטֶט, corr. acc.). Targ. Josh. XVII, 11 (ed. Wil. פֿלִיטֶט). Targ. Koh. I, 12. Targ. Cant. III, 11; a. fr.—2) *distaff*, *spindle*. Keth. 72^b קא שדיא פֿלִיטֶט וטוור וכן she broke (the thread of) her spindle and threw it away (as if it had accidentally slipped); אמרה עולם הב לי-פֿלִיטֶט Ar. (ed. פֿלך) she said, young man, hand me my spindle; Snh. 95^a; Yalk. Sam. 155; a. e.—Meg. 14^b (prov.) אחרא פֿלִיטֶט (sub. שדיא) a woman handles the shuttle while she talks, i. e. pursues two aims at a time; [Ar. s. v. שוחרא: *spins*.]

פֿלִיטֶט (denom. of preced.) *to spin*, v. preced.

פֿלִיטֶט, v. פֿלִיטֶט ch.

פֿלִיטֶט, Tanh. Va'era 14 כפ' v. פֿלִיטֶט.

פֿלִיטֶט (b. h.) *to separate, divide*.

פֿלִיטֶט *to arbitrate, intercede*; *trnsf. to pray*. Sabb. 55^b (ref. to פֿלח, Gen. XLIX, 4) thou didst plead, thou didst pray, thy prayer rose &c.

פֿלפֿלן, v. פֿלפֿל.

פֿלפֿל (פֿלפֿל a. פֿלפֿל v.) *to search*. Tanh. Vayesheb 1 (some ed. לפֿשֿש) the king had need of searching in the dust and among the pebbles to find the pearl. Tosef. B. Bath. VII, 5 פֿלפֿלג' בר ירומין וי' the first-born gets a double share of whatever the heirs had no need of searching for (being ready on hand at the father's death). Sabb. 31^a (among the questions which the dead are asked on appearing before the seat of judgment) פֿלפֿלָהּ בחכמה hast thou been a searcher after wisdom?—2) *to argue, debate*. B. Mets. 85^b Ms. R. (ed. דודר) did I not argue on the Law like him? וי' פֿלפֿלָהּ בחכמה thou didst argue ... like him, but thou didst not spread learning like him; a. e.

פֿלפֿל I ch. same, *to argue, reason*. Targ. Job XI, 12 sec. vers. (first vers. חריף; h. text נבוב).

פֿלפֿל II [to be round, v. next w.] *to roll in, cover with* (cmp. פֿלש II; Syr. inquavit, P. Sm. 3130). Targ. Job XVI, 15 (עללפֿל).—Part. pass. גִּפְּלָפֿל. Targ. II Esth. IV, 16.

Ithpalp. to roll one's self. Ib. 1.

פֿיל', פֿלפֿלָהּ, פֿיל' m., f. *to be round, roll ball, grain, esp. pepper*. Sabb. VI, 5 (64^b) ובגרגיר ב' ובגרגיר (Rashi: a bit of 'long pepper') or a grain of salt (in the mouth); ib. 65^a pepper (is put in the mouth) to dispel the bad odor &c. Ib. IX, 6 (90^a) כל שחוי פלפלך any quantity of (long) pepper; a. e.—*Pl.* פֿיל', פֿלפֿלָהּ. Ber. 36^b הירידים חפ' חריבין בעלה Ber. 36^b trees are subject to the law of 'Orlah. Bets. II, 9 נמשלה... ורמשהן pepper-mill. Treat. Sof'rim XV, 8 כ' the Torah is compared to salt, the Mishnah to pepper. Y. Hor. III, 48^c top בזול פ' ברוקד salt is cheap, pepper is dear; וי' בלא פ' וי' (פלפילין) the world can live without pepper, but not without salt; a. fr.—[Koh. R. to IX, 13, v. פֿילין.]

פֿיל', פֿלפֿלָהּ, פֿלפֿלָהּ ch. same. Keth. 75^a אפשר וי' he may take a grain (or a bit) of pepper in his mouth (to dispel the bad smell) and perform his priestly function. Meg. 7^a חריבין פ' חריבין one grain of sharp pepper, v. חריבין; a. fr.—*Pl.* פֿיל', פֿלפֿלָהּ, פֿלפֿלָהּ. Sabb. 141^a חני פ' וי' (Ar. פֿלפֿל) grains of pepper one may crush singly (on the Sabbath). Yoma 81^b, a. e. פ' בס פ' Pes. 42^b פֿי אריבָהּ (Ms. M. אריבָהּ) long pepper; Gitt. 69^b; a. fr.

פֿיל', פֿלפֿלָהּ m. (פֿלפֿל, with play on פֿלפֿל) *one skilled in arguing, debater*. Y. Hor. III, 48^c top חסידין קורם (Bab. ed. ... לפל, not ... לפר) the systematic collector of traditions is preferable to the dialectician. Ib. (Bab. ed.) מאי את בעי מר' אימי דרוא סדרן ורוא פ' (not) what do you want of R. I., who is both a systematizer and a debater?; Y. ed. אימי הוא חפ' (corr. acc.).

פֿלסטינים, פֿלסטיני, v. פֿלסטיני.

פֿלסטיין, v. פֿלסטיין.

פֿלסטינו, Yalk. Gen. 109, v. פֿלסטינו.

פֿלסטיני pr. n. (Παλαιστίνη) *Palestine (Philistæa)*. Gen. R. s. 90 ehd (ref. to Gen. XLI, 54) בשלש ארצות בפניקיא (corr. acc.). Yalk. ib. 148 ובפלסטים (corr. acc.). Lev. R. s. 5 (ref. to פלשתים Am. VI, 2) אלין חלוליא that means the mounds of Philistia; Num. R. s. 10; Yalk. Am. 545 דפֿלסחני (corr. acc.). Lam. R. to I, 5 דיכוס דפֿ the dux (commander) of Palestine.

פֿלסחיר, פֿלסחיר m. 1) (πλάστηρ = πλάστης) *forger*. [This meaning of πλάστης is not recorded elsewhere.] Ab. Zar. 11^b בר קירי פ' Ms. M. (ed. סך אחיה דמרנא זייפנא (supposed to mean) (קירי פלסחיר the brother of our lord, the forger.—2) (πλαστήριον) *fraud, forgery, illegal document* [not recorded in this sense]. Tosef. B. Mets. VI, 17, v. פֿלסחין. Lev. R. s. 19 (the Book of Deuteronomy complained) ויעשאתי פ' וי' Solomon has uprooted me and made me a forgery, for a document of which two or three points are void, is null and void in its entirety. Ber. 81^b ויאי אחיה עשה חורחך פ' and thou wilt not make thy Law a fraud (by not fulfilling what is predicted, Num. V, 28). Succ. 29^a כוחבי פלסחיר forgers of documents or signatures; Tosef. ib. II, 5 פלסחיר Var. (ed. Zuck. פלסחיר).

פֿלסחיר, פֿלסחיר read: פֿלסחיר (πλαστήριον), v. preced., or read פֿלסחין.

פֿלוסלוס, פֿלוסלוס m. (reduplic. of פלס; cmp. פילוסא) *p'loslos*, a sort of *lupine*, homogeneous with חורמים. Kil. I, 3 (Ms. M. סלוסלור, v. Rabb. D. S. a. l. note); Tosef. ib. I, 2; expl. Y. ib. 27^a פרימיה.

פֿלסמן, פֿלסמן m. = פֿלסמין. Gen. R. s. 33; (Lev. R. s. 31 ב'). Num. R. s. 13; a. e.

פֿלסחיר, פֿלסחיר, v. sub 'פֿלסחיר.

פֿיל', פֿלפֿלָהּ m. (פֿלפֿל) *discussion, debate*. B. Bath. 145^b פ' החלמידים Ab. VI the debates among scholars. Tem. 16^a מוחך פֿילפֿול Othniel... restored them (the lost interpretations of the Law) through his reasoning; a. e.

פֿיל', פֿלפֿלָהּ ch. same. Ned. 38^a פ' בעלמא only deductions by argument (were given to Moses exclusively, and he communicated them to the people). Y. Ter. IV, 42^d I learned this from the students' arguments. Erub. 67^a מפיֿלפֿוליה R. Sh. trembled all over his body, when R. H. argued. Keth. 103^b מהדירי ליה מפיֿלפֿוליה if, God forefend, the Law should be forgotten in Israel, I could restore it by my argumentation; B. Mets. 85^b; a. e.

တၢ်ပၢၤ, အတၢ်ပၢၤ, v. လၢၤ, အလၢၤ.

פָּלַץ (b. h.) *to split, shatter.*

Nithpa, תִּתְפֹּץ, *to be split, cracked.* Midr. Till. to Ps. LX, ed. Bub. בִּשְׂעָה שֶׁאָמַר לוֹ יוֹאָב הַחֲבֵרִים הָאֵלֹו רָעָה הָאֵרֶץ תִּתְפֹּץ: when Joab said to him (Moab) these words, the earth quaked; it was split around them, and folded itself under his feet, and presently David stood there to smite him (Moab).

*פֶּלְצוֹרִי m. a kind of *snare* (Arab. *wahak*). Kel. XXIII, 5. Yalk. Num. 762 (gloss: עגיל הקרון *wheel*; Syr. פלסורא *press*, P. Sm. 3161, sq.).

*פָּלַק *to split, create a gaping wound.* Gitt. 69^a הָרָרִי עִילִיָּהּ וּפָלַקוּ לָהּ Ar. (ed. only הָרָרִי עִילִיָּהּ) they (the demons) will come back and wound him.

פִּלְקָה m. (preced.) *fissure, wound*. Koh. R. to VI, 11
וְכִי יִפְּלֶה אֶת חֵדָּה אוֹ חֵדָּה he receives either a wound &c., v. פִּדְעָה.

פִּלְקָהָא **פִּלְיָא** f.=h. פִּלְקָשׁ Targ. Y. Gen. XXXVI, 12.
 1b. XXII, 24. Targ. I Chr. I, 32 (some ed. פִּלְקָהָא); a. e.—
פִּלְקָהָא **פִּלְיָא** 1b. III, 9. Targ. Y. Gen. XXV, 6 (ed.
 Vien. פִּלְקָהָא); a. e.

פֶּלֶשׁ I to divide, go through.

Pi. פִּנֵּשׁ 1) *to penetrate, go from end to end, perforate*, v. infra.—2) *to search*. Num. R. s. 14; Y. Suk. X, 29^b bot. (play on פִּנֵּשׁ הַחֲרוֹצִיעַ כְּלִי פִלְשָׁה להם, Ps. LX, 10) עָלֵי פִנְשָׁה להם it is for me to search for their good deeds and make them friendly to wards one another.—3) (with אַחֲרֵי) [*to dig after*,] *to go to extremes*. Lam. R. to I, 1 (וְהִיא לֹא פִנְשָׁה אַחֲרֵי הָיִין וְהִיא לֹא פִנְשָׁה (וְהִיא) אַחֲרֵיהֶם (Ar. פִּנְּלָה) they (the Israelites) did not go to the extreme of rebellion against Justice, and she (Justice) did not go to the extreme in punishing them; (Var. in Ar. חִפְּשָׁה, חִפְּשָׁה; ib. to II, 4; 5; Yalk. Hos. 521.

Pu. פוּגַשׁ to be perforated. Y. Succ. III, 53^d וּלֹא פ' נִקְבָּה מִבְּפִשִּׁים (פִּרְלֵשׁ) if the Ethrog is punctured but not perforated within (all through the skin).—Part. מִפְּפִלֵּשׁ; f. מִפְּפִלֵּשׁוֹ; q. מִפְּפִלֵּשִׁין, מִפְּפִלֵּשִׁים. *pl.* מִפְּפִלֵּשָׁת; נִקְבָּה מִפְּפִלֵּשׁוֹ. Bab. ib. 36^a נִקְבָּה מִפְּפִלֵּשׁוֹ a puncture going through (into the flesh). *Sabb.* XVI, 1 מִפְּ (מְבִירִי) an open alley, expl. ib. 117^a an alley opening into a street, not closed by a legally required fictitious partition, v. לִחְיִי. *Erub.* IX, 4, a. e. גִּשְׂרִים הַמֵּפֶ' לְעוֹלָם אֵין (פְּרִיָּסִים) ... מִפְּ מִסּוּקָה הָעוֹלָם וְכ' we never call a road a public area (v. רֶשֶׁת), unless it is cut through from one end of the world to the other, i. e. runs in a straight line. *Tosef.* Kil. II, 1 מִפְּ (מְבִירִי) three furrows running from one end of the field to the other. *Gen. R. s.* 70; *Yalk.* ib. 124 (play on בְּנוֹת, *Gen.* XXIX, 16 = בְּנוֹת) כִּשְׁתֵּי קוֹרוֹת מִמֵּפֶ' שְׁבָה וְכ' like two joists extending from one end of the world to the other, the one reared princes &c. *Gen. R. s.* 44 (ref. to מִמֵּפֶ' שְׁבָה, *Is.* XLI, 9) מִמֵּפֶ' שְׁבָה וְכ' (explored) have I called thee; a. fr.

פִּלֵּשׁ II (b. h.; cmp. **פִּלְפֵּל** II, a. **פִּלְפֵּלֵי**) to roll in,
cover with.

Hithpa. הִתְפַּלֵּשׁ, *Nithpa.* נִתְפַּלֵּשׁ to roll one's self, cover one's self. Gitt. 58^a קִרְעָתִי וְנִתְפַּלְשָׁה בָּאֶרֶץ (not קִרְעָתָהּ) she rent it (the shirt) and rolled herself in the dust; Yalk. Jer. 276.

פֶּלֶשׁ ch. *Ithpa*. אֶרְפֵּל same. Targ. Mic. I, 10.

פִּלְשְׁתִּי m. ch.=next w. Targ. I Sam. XVII, 23;
a. fr.—*Pl.* פִּלְשְׁתִּי. Ib.; a. fr.—Num. R. s. 14 (fr. Targ. Is.
XI, 14) לְמַחֵד יֵת פִּ' to beat the Philistines.

פְּלִשְׁתִּי m. (b. h.) *Philistine*.—**פְּלִשְׁתִּים** *Pl.* Sot. VIII, 1
וְכָל פְּלִשְׁתִּים בָּאֵי יְרוּשָׁלַם *the Philistines came with boastful reliance*
on &c., v. **נִצְחָוֶן**. Midr. Till. to Ps. LX. Num. R. s. 14 **אֵרֶץ**
Philistia; a. fr.

* פִּלְתָּא f. pl. (פִּיל or פִּלל to split) fins. Pesik. Par.
p. 35^a דְּנִינִי פ' Vers. in Ar., v. תַּרְסִיחֵיךָ.

פֶּלֶל, Y. Shebi. VIII, 38^b top, v. פֶּלֶל.

פֶּלֶתִּי m. (b. h.) gent. n. *P'lethi, Pelethi*; (collect.) *the body-guard of David*; (homilet.) *the Urim and Tummim*; (oth. opin.) *the Sanhedrin*. Ber. 4^a; Snh. 16^b, v. מַתְּפִילָא.

פֶּתִיךְ, Yalk. Deut. 942, v. פֶּלְתָּנִים

פ. v. פ. v.

פֶּמֶזוֹר *m. a shaft with a receptacle for a lamp, a plain candlestick* Men. 28^a מִקְרֵי פ' הָהוּא such a candlestick without branches is named *pamoṭ* (and not *m'norah*); Yalk. Ex. 369 פֶּסֶק (corr. acc.). Sabb. 44^a שְׂהִילִיקוּ עָלָיו פ' שְׂהִילִיקוּ Ms. M. (v. Rabb. D. S. a. l. note) a lampholder on which a lamp has been burnt on that (the present) Sabbath day. Y. ib. III, 6^c top (also פֶּמֶזוֹר), contrad. to גֵּר.—*Pl.* פֶּמֶזוֹר. Bab. ib. 121^b.

פִּמְלִינְדָא, v. פִּמְלִינְדָא

פְּנִיָּים, v. פְּמִיִּים, פְּמִיָּאם

פמליאות v. פמילאות.

פַּמְלִיָּא, פַּמְלִיָּא, פַּמְלִיָּא f. (familia) *the slaves in a household, family servants*; frequ. *divine agencies, ministers*. Targ. Cant. I, 15.—Y. Sot. V, 20^c bot. . . אִירֹב וְכַּיּוֹר Job was one of Pharaoh's servants and of the *grandees* of his household. Hull. 7^b; Snh. 67^a and *פַּמְלִיָּא* the heavenly household, v. *פַּמְלִיָּא*. Ber. 16^b sq. *let peace reign in the heavenly household and in the household here below* (thy servants on earth). Num. R. s. 4, beg. (ref. to Gen. XXVIII, 13) וְכַיּוֹר רָאָה הַמֶּלֶךְ וַיֵּן הוּא רָאָה הַמֶּלֶךְ וַיֵּן he saw the King, and his attendants stood by him to guard him. Sifra K'dosh. beg.; Yalk. Lev. 604, v. *חֲקָה*, a.fr.

פֿאַנרֿיס, v. פֿאַמֿיס

פמליא, **פמ'**, **פמליא**, v. **פמליא**.

פמלליא, v. next w.

פמלניא f. (corrupt. of *feminalia*) bandages, knee-breeches. Ned.55^b פליניא (Ar. פלניא; corr. acc.). Nidd.13^b (Vers. in Ar. פלניא) like the *feminalia* of horsemen. Gen.R. s.84 (ref. to עליו אשר, Gen. XXXVII, 23) this refers to his breeches; Yalk. ib. 142 פלמניא. Kel. XXVII, 6 פמוליניא (ed. Dehr. פמוליניא). Gen. R. s. 99 לובשי פמלליא . . . these (the priests) wear trousers, and those (the Greeks) wear *feminalia*. Num. R. s. 4 עטוף פמלינין (read: פמלינין) he was wrapped in feminalia.

פן, Targ. Jon. I, 8 some ed. ומפן, read ומנן, v. **מנן**.

פן (b. h.; פנה, emp. פון) [eventually,] lest. Zeb. 106^a wherever the Scripture has 'be guarded, lest', or *al*, it introduces a prohibitory law (v. פשוט); Sot. 5^a, a. fr. Sifrē Deut. 70, quot. in Yalk. ib. 882 הושע בלא הושע פן בלא הושע 'be guarded' means a prohibitory law, and so does 'lest'.

פנא, v. **פני**.

פנרי, **פנא** m. (פנה) 1) *emptiness, vacancy*. Num. R. s. 14 (play on מנעו מפני אל נבהל, Koh. VIII, 3) לא נבהל (Joseph) was not bewildered by the emptiness of the house (his being alone with Potiphar's wife).—2) *vacation, leisure, time, opportunity*. Ab. Zar. V, 6 לפי because the invaders do not take time to offer a libation (so as to make the wine forbidden, v. נסך). Ib. 71^a לבעול יש פ' לנסך אין פ' לבעול יש פ' לנסך for libation they do not take time, but for outrage they do. Y. ib. V, 45^a top the snake (being pursued) finds no opportunity to shed venom; a. fr.

פנג, Targ. Y. Gen. XXII, 20 ופנגת, some ed., read: ופנגת.

פנגוס, **פנגוס** m. (transp. of pignus) *pledge* deposited with the creditor, the usufruct of which remained the debtor's (v. Sm. Ant. s. v. Pignus). Mekh. Yithro, Bahod., s. 1 (ref. to Is. XLV, 19) [read:] לא אמרתי לזרע I did not say, 'to the seed of Jacob', to them only will I give the Law (and not to other nations), nor (did I say,) 'seek me for naught', I have not given it as a pledge (of which you cannot have the usufruct), . . . long before I gave you the commands, have I advanced to you the reward for them &c.; Yalk. Ex. 275; Yalk. Is. 325 (omitting ולא אני מרחק ולא).

פנגיורה, Pirké d'R. El. ch. XXV, read: פנגיורה, v. **פנגיורה**.

פנגוס, v. **פנגוס**.

פנגר pr. n. m. (an adaptation of πανεπιστάτης) *Pangar* (*Encomiast*), name of one of the generals (duces) before

Jerusalem under Vespasian. Lam. R. to I, 5, one says, the name of that dux was Killus (Praise), and one says, his name was Pangar.

פנדא I, v. **פנדא**.

פנדא II pr. n. m. *Panda*, 1) name of an Amora (?). Ber. 55^b (Ms. M. פנדא a. פנדא; En Ya'ak. ed. pr., a. Yoh'sin name of a demon. Sabh. 67^a (Rashi פנדא; Ms. M. פנדא).

פנדודה, v. **פנדודה**.

פנדור, read:

פנדיורה f. (πανδοῦρα, v. Hesych. s. v.) *pandean pipe* (*syrix*), *the shepherd's pipe*. Y. B. Bath. VII, end, 15^d he must give him a portion of his field in the shape of a syrix (a quadrangle one side of which is half as long as its opposite). Ib. III, beg. 13^d (expl. פנדיורה, corr. acc.) some say, the deliverance of the shepherd's pipe (as symbolical possession); Y. B. Kam. X, end, 7^c (expl. פנדיורה), v. פנדיורה.

פנדיורה, **פנדיורה**, **פנדיורה** pr. n. m. *Pandera*, (*Pantera*, *Panteri*), surname of Joseph the father of Jesus of Nazareth. Koh. R. to X, 5 מן פ' one of the followers of the son of P.—Tosef. Hull. II, 22; 24; a. fr.; v. פנדיורה.

פנדר, Gen. R. s. 50, v. קלאפנדר.

פנדיורה, v. **פנדיורה**.

פנה, v. **פני**.

פניה, v. **פניה**.

פניה, v. **פניה**.

פנדיורה, v. **פנדיורה**.

פנדיורה, v. **פנדיורה**.

פנדיורה f. (פנה) 1) *vacant, empty; free; superfluous*. Erub. 16^b ביה סאתים פ' provided there is not an area of two S'ah unoccupied; expl. ib. 17^a unoccupied by travelling implements, contrad. to פ' מאדם superfluous as regards the number of travellers (to each of whom an area of two S'ah is assigned). Ex. R. s. 5; Tanh. Va'era 6 פ' היתה מעבירה פרך the tribe of Levi was exempt from hard labor; ed. Bub. ib. 4; Yalk. Ex. 176 פנדיורה, v. פנדיורה. Sabb. 23^a בעל שעה פ' that the owner may not look out for a free moment (when there are no poor about), and say to his poor relative, here is the corner (פנדיורה); Y. Peah IV, 18^b קנייה (corr. acc.); a. e.—*Pl.* פנדיורה, פנדיורה, פנדיורה because you are idle, you say &c.; Ex. R. l. c. פנדיורה; a. e.—2) *single, unmarried*. Sifra Emor, Par. 1, ch. I הפ' שלא וב' if an

unmarried man has connection with an unmarried woman without the intention of thereby making her his wife; Yeb. 61^b; a. fr.—*Pl.* as ab. Num. R. s. 3 (ref. to מעין הרום, Cant. IV, 12) this refers to the unmarried (men and women in Egypt). Tanh. Vayesheb 8 even the unmarried of your people are forbidden to us, how much more thou who art a man's wife; a. fr.

פנייה, v. פנייה.

פניקא, v. sub פניקא.

פניקין, v. פניקין.

פניח, m. (supposed to be fr. Pers. *pānah*) *protection, safeguard*. B. Kam. 103^a הוא . . . מידע . . . (Ms. M. פניחה) you know very well that I bought the field for myself, and that (in buying it in behalf of a third, influential person) I had in view only protection (against legal disputes). Yeb. 115^b he left the letters that were to mark the contents as sacred on the vessel merely for protection (that it might be spared by thievish servants).

פניח, v. פניח.

פניח, Esth. R. to VI, 10, a. e., read: פניח; v. פניח, a. קניח.

פניח (πάντως) *at all events, by all means*. Y. Snh. VI, beg. 23^b, v. פניח.

פניח, v. פניח.

פניח pr. n. m. *Panti*. Koh. R. to VIII, 3 פניח; Meg. 31^b בר פניח (Ms. M. פניח); Treat. Sof'rim XII, 3 פניח; Y. Meg. III, 74^b bot. פניח (ed. Krot. פניח; ed. Crac. פניח); Yalk. Prov. 932 פניח.

פניח, m. 1) (πεντάγωνος) *pentagonal*. Naz. 8^b; B. Bath. 164^b פניח (בית) a pentagonal building; Tosef. Neg. VI, 3 פניח ed. Zuck. (oth. ed. פניח, corr. acc.).—2) (πεντάγωνος) *for the fifth time*. Naz. l. c.; B. Bath. l. c., v. פניח.—3) *fivefold*. Midr. Till. to Ps. LXXVIII, 49 פניח (not פניח; ed. Bub. פניח, corr. acc.) each Egyptian plague was fivefold.

פניח I, v. פניח.

פניח II, v. פניח.

פניח, v. פניח.

פניח, v. פניח.

פניח nom. gent. pl. (denom. of πεντάχοινος) *inhabitants of Pentaschoinos*, an Egyptian district [prob. meant for *Dodekaschoinos*, by confusion with next w.]. Targ. I Chr. I, 11 (ed. Rahmer פניח); Targ. Y. I Gen. X, 13 (h. text פניח); Targ. Y. II ib. 14 (ed. Amst. פניח; h. text פניח).

פניח, v. next w.

פניח nom. gent. pl. (πενταπολίται) *inhabitants of Pentapolis*, an Egyptian district (also called *Cyrenaica*). Targ. I Chr. I, 12 (h. text פניח); Targ. Y. I Gen. X, 14 (ed. Vien. פניח; h. text פניח). [Targ. Y. II ib. 13 (ed. Vien. פניח; h. text פניח or פניח), prob. misplaced; v. preced. art.]

פניח pr. n. m. *Pentakakah*, surname of one who was said to have committed five sins (πέντα κακά) every day. Y. Taan. I, 64^b bot.

פניח I, v. פניח.

פניח II, v. פניח.

פניח (b. h.) 1) *to turn* (one's face). Yoma 17^b, a. e. פניח, v. פניח. Y. Ab. Zar. III, 42^b sq. (ref. to Lev. XIX, 4) אל תפניח לעיניהם do not turn thy face to them to worship them; אל תפניח לראותן ממע it is meant literally, do not turn thy face to look at them; Sifra K'dosh. beg. חזקתם אליהם הם אם פניח אח. Ib. אל תפניח לראותן נדיד at first they are 'nothings', but if thou turnest after them, thou wilt make them (thy) gods; Yalk. Lev. 604. Ib.; Sabb. 149^a (ref. to Lev. l. c.) אל תפניח אל מדעכם אל תפניח אל מדעכם (Rashi; anoth. interpret., v. infra); a. v. fr.—2) *to turn around, go away*. Lam. R. to I, 1 רביר (מעשה) פניח when he had drunk and turned to go away. Gen. R. s. 68 פניח פניח פניח when he (the righteous) goes away from a place, its splendor is gone, its glory is gone; Ruth R. to I, 7. Sifra K'dosh., ch. VIII, Par. 4, a. e. (ref. to Lev. XX, 6; emp. פניח), v. פניח, v. פניח. Midr. Prov. to XVI, 11 פניח פניח when the day was going away (towards evening); a. v. fr.—3) (act. verb) *to turn, pervert*. Cant. R. to VII, 9 (play on פניח, Dan. III, 2) פניח פניח פניח (not פניח) those are the officers that are bribed and turn justice in any direction; ib. פניח פניח פניח who respect persons and pervert justice; a. fr.—4) *to turn aside, go out, (euphem.) to ease one's self*. Y. Sot. I, 16^d פניח פניח פניח if one of them goes out for a human need. Toh. X, 2 פניח (Ber. 62^a פניח, Nif.).—5) *to vacate* (v. infra); *to free, release*. Pesik. R. s. 42 פניח פניח פניח (not פניח) thy friend's ship has been seized (for public service), and wilt thou not take pains to release it? פניח פניח פניח and now he releases other men's ships, and shall not his be released?—*Part. pass.* פניח; f. פניח, *vacant, empty, free*. Ber. 43^a פניח פניח פניח his oesophagus is not free (which makes speaking dangerous). Y. Kil. III, beg. 28^c פניח פניח פניח it is not possible that there should not be one cavity free for planting &c.; Y. Sabb. IX, 11^d bot. פניח פניח פניח (corr. acc.). Num. R. s. 14 פניח פניח פניח and the house was empty (none at home); a. fr.—V. פניח.

Pi. פניח 1) *to empty, remove, transfer*. Sabb. III, 5 פניח פניח פניח in the kettle which one has emptied (or: which one has removed from the oven) &c.; ib. 41^a

has removed the hot water. Ib. XVIII, 1 **מְפַנֵּן אֶתְּךָ** *you may clear away* (on the Sabbath) even four or five piles . . . to make room for guests. Y. Gitt. VIII, 49^d **תּוֹן מְפַנֵּה** *if the court belongs to the wife, the husband (after divorce) must vacate it*, **וְשֵׁל אִישׁ אִשְׁתּוֹ מְפַנֵּה** *and if it belongs to the husband, the wife must vacate it*; **מִי מְפַנֵּה מִי** *which of them must vacate it for the other?* Taan. 21^a **רָצוּ בָקְשׁוּ הַלְמִידָיו לְפָנָיו** *his disciples wanted to move his bed first and then his furniture*; **מְפַנֵּה** *move the furniture first*. Ab. III, 4 **מְפַנֵּה לְבִי בְּטַמְלָה** *empties his heart (of serious thoughts to make room for frivolous subjects*. Sabb. 149^a (ref. to Lev. XIX, 4, v. supra) **אֵל מְפַנֵּה אֶל מִדְרַעֲתָם** *do not remove God from your minds (to make room for idols)*. B. Kam. 81^b **מְפַנִּיהָּ** *must remove the corpse to &c.* Y. Maasr. II, 49^d **רִצְחָה הוּא אָדָם** *murderer is a man anxious to dispose of his goods in the first place he strikes &c.*; a. fr.—2) *to free, acquit*. Tanḥ. Vayikra 6 **וְכִּפְּרִיתִי** *but convicted the courtier*. Ib. **וְכִּפְּרִיתִי** *I acquitted the commoner, because he knows not the royal customs*; a. fr.

Nif. נִפְנֶה 1) *to turn*. Midr. Till. to Ps. XVIII, 5 נִפְנֶה וְיָרֵד I turned in all directions, and there is no redeemer but thee; Yalk. Sam. 157; a. e.—2) *to be removed, to die*. Gen. R. s. 98 הָיוּ מֵן הָעוֹלָם שֶׁהָיוּ *who* was going to die. Tosef. Par. III (II), 8 בְּנִי יֵשׁ מִי שֶׁנִּפְנֶה *my son is dead* (v. infra); a. e.—3) *to be free, at leisure*. 1b. לִכְשֶׁתִּפְנֶה לָךְ when I shall have leisure for thee, i. e. I shall take revenge on thee, when opportunity offers; ib. כִּשְׁתִּפְנֶה אָמַר לוֹ כִּשְׁתִּפְנֶה said he to him, when thou shalt be at leisure (or when thou shalt be dead, v. supra); ib. (Vers. of R. S. to Par. III, 8) לֹא נִי לִי לִפְנוֹת *my son has found no leisure* (to take revenge), for his sun has set (he is dead). Ab. II, 4 הָיוּ לִי לִפְנוֹת say not, when I shall be at leisure, I will study; may be thou wilt never find leisure; a. fr.—4) *to ease one's self*. Sabb. 82^b הִצְרִיךְ לִפְנוֹת וְאֵינוֹ הִצְרִיךְ לִפְנוֹת וְאֵינוֹ *he who feels the want of easing himself, and is not relieved*; ib. לִפְנוֹת יָכוֹל לִפְנוֹת *he who feels the want of easing himself, and is not relieved*; ib. וְנִפְנֶה, v. supra; a. fr.—5) *to be released*. Pesik. R. l. c., v. supra.

Hif. הִפְתָּה to vacate.—*Part. pass.* מִפְתָּה *a)* free, disengaged, single. Yeb. III, 5 ואחד מ' three brothers two of whom were married to two sisters, and one is free (unmarried or married to one who is a stranger to his brothers' wives); Y. ib. III, 4^d top; a. e.—*b)* (dialectical exegesis) free for interpretation, unnecessary for the plain sense or context. Nidd. 22^b ובי' ר' ... ומ' צדיקין מ' ייצי' מ' משני צדיקין מ' free for interpretation, unnecessary for the plain sense or context. *vayitser* is free for interpretation on both sides, it is free with regard to man (Gen. II, 7, because man's creation is mentioned in יריבה, ib. I, 27), and free with regard to beasts (ib. II, 19, their creation being stated in גיריה שוה שאינה מִפְתָּה כל עיקר ובי' ר' יעש, ib. I, 25). Ib. מִפְתָּה כל עיקר ובי' analogous words which are not entirely free (in both texts) cannot be made the basis for interpretation as *g'zerah shavah* (v. הִפְתָּה). Ib. מִפְתָּה מ' free in one of the texts; Sabb. 64^a; a. fr.

Hithpa. התפנה 1) to be vacated, cleared, removed. Y.

Naz. IX, 57^d bot. כל הקברות מופקין וכו' all graves may be vacated (transferred), except &c.; Treat. S'mah. ch. XIV.—2) *to be released*. Pesik. R. l. c. שוחרט (ש) חורט he deserves it to have his ship released (ed. Prag שחרט he deserves to be released).

פְּנִי **פָּנָא** **I**, **פְּנִי** ch. same, 1) *to turn to or from; to go*. Targ. Y. Gen. XXIV, 49 (O. *Ithpe.*). Targ. O. Deut. XXIX, 17 (Y. I *Ithpe.*). Targ. O. Gen. XXIV, 63 **לְמַפְנֵי רַמְשָׁא** (ed. Amst. **לְמַפְנֵי** *Ithpa.*) towards evening; a. fr.—Gen. R. s. 20; Yalk. ib. 30 **רַמְשָׁא בְּכַפְּנֵי** at the turn (approach) of the evening. Gen. R. s. 63 **הִפְּנֵי רַמְשָׁא דְּעִירְבֻתָּא** . . . שלח sent letters to Tiberias (to reach the elders) towards the evening of Friday; (Y. Ter. VIII, 46^b bot. **עִירְבֻתָּא דְּכַפְּנֵי**); a. fr.—2) *to remove, empty, v. infra.*—3) *to ease one's self*. Ber. 62^a **דְּבַעֲרֵנָּא לְמַפְנֵי** (Ms. F. **לְמַפְנֵי** *Af.*).

Pa. פָּנִי 1) *to clear, empty, remove*. Targ. Y. Gen. XXIV, 20 Ar. (ed. וְרוֹקֵיתָ; h. text וַחֲסֶרָה). Targ. Ps. LXXX, 10 (ed. Wil. פָּנִי Pe.). Targ. O. Gen. XXIV, 31 (Y. Pe.). Targ. Is. XL, 3; a. fr.—*Part. pass.* כִּפְּנָא *clear, levelled*. Targ. Gen. XIV, 17 (O. ed. Vient. מִכְּנָא Af.).—Ber. l. c. וְדוֹכָא לִי פָּנִי Ms. M. (ed. v. Rabb. D. S. a. l. note) *clear a place for me*. Taan. 20^b לְפָנֵיהּ בְּעֵי לְפָנֵיהּ wanted to remove it (the wine); משְׁכִיחַהּ בְּשִׂמְעָתָא עַד דְּפָנִיָּהּ he kept him engaged in discussion on a tradition until he had removed it. Lam. R. to V, 1 (expl. עֵירו, Ps. CXXXVII, 7). פָּנוּן פָּנוּן *clear, clear* (the place, with ref. to וַחֲסֶרָה, Gen. XLV, 20, v. supra), *contrad.* פֻּנַר; Pesik. Zakhor, p. 26^a פֻּנַחֲךָ (read פֻּנַחֲךָ); ib. Āniya, p. 135^a; Pesik. R. s. 32; a. fr.—2) *to free, acquit*. Y. Ber. IX, 13^a sq. וְיִרְחוּ פָּנֵינוּ יְרִיחוּ, v. יְרִי. Y. Taan. I, 64^b bot. מִזְבֵּי מִה מִיבֵר מה מיביר what to do in order to release him (from prison); וְיִפְתְּנוּהוּ what to do in order to release him (from prison); husband; a. e.—3) *to ease one's self*. Y. Sabb. VI, 8^c bot. עָלָא לְפָנֵיהּ (e. s.) went to ease himself (v. infra).

Af. אָפּן 1) to turn, direct; to take aside. Targ. II Sam. III, 27. Ib. VI, 10. Targ. Josh. XXIV, 23; a. fr.—2) to vacate, free (one's mind); to take time. Targ. Nah. II, 9 וּכ' לִיהּ דִּרְפָּנִי none take time to stand still.—Esp. to make a text free for interpretation, to use as מִפְּסָקָה (v. preced.). Nidd. 22^b לִיבְרָא לְגוּפִיהּ וִירִיצַר לְאִפְסָרֵי *vayibra* (Gen. I, 27) is needed for its own sake (to state the fact), *vayitser* (ib. II, 7) is to be used for interpretation. Sabb. 64^a בְּגָד וְעֵרָ לְאִפְסָרֵי שְׂמַע מִינָה ... what need was there to mention 'garment and skin' again in connection with 'creeping things? Learn from it, that it is to be used for exegetical purposes. Ib.; Shn. 40^b לֹא אִפְסָרֵי וּכ' לֹא; a. fr.—Part. pass. מְפָנִי. Sabb. l. c. מִ דְּאִי לֹא מ' וּכ' Ms. M. (ed. מְפֻנֶּה) (דְּאִי לֹא מְפֻנֶּה) it is free for exegesis, for if it were not free (but needed for its own sake) &c. Ib. דְּמֹחַ נִמְרִי אִפְסָרֵי (מְפֻנֶּה) ed. Sonc. a. Ven. (v. Rabb. D. S. a. l. note 10; ed. מְפֻנֶּה) 'garment and skin' in connection with corpses is likewise (unnecessary, and) free for exegesis; a. fr.—3) to ease one's self. Ib. 140^b כֹּחַ דְּרִמְסָנִי דִּירָבָא דִּרְמָסָנִי וּכ' do not go out to the same place that your men use &c. Ber. 62^a, v. supra.

Ithpe. אֶתְפְּנִי, אֶתְפְּנִי *to turn; to go away.* Targ. Ex. III, 3 sq. Targ. Jud. XIX, 8; a. fr.—Kidd. 65^a עַד דְּמִתְפְּנִי פִּרְסָתָא (prob. to be read: עַד מְ) until Passover is past.

פָּנִים v. לְפָנַי, פָּנַי

פְּנִיָּהּ I c.=h. פְּנִיָּהּ 1) *free* (from service). Targ. Deut. XXIV, 5 (O. ed. Berl. 'פָּ; h. text נָקִי).—2) *empty*. Gen. R. s. 65, v. סִלְגִּירָא; Koh. R. to V, 10; Yalk. Gen. 115; a. e.—3) *turning around, restless*. Midr. Till. to Ps. XVIII, 5 (expl. אַפְפוּרִי ib.) מִן פְּנִיָּה אָנָּה מְעִירָא (ed. Bub. מִן עִקְרָא אָנָּה) I am restless on account of troubles.

פְּנִיָּא II m. (פְּנִי; *sub* ירמשה or ירמשהא) (ירמשהא or ירמשהא)
afternoon, sunset, evening; first part of the night. Targ. O. Gen. XLIX, 27. Targ. Y. Lev. VII, 16. Targ. Y. Deut. VI, 7; a. e.—B. Mets. 49^a הָיָה שָׁבָא עֲרֵב it was on a Friday towards evening. Yoma 14^b לֵבַי מְדִי לֵבַי וְלֵבַי towards evening they sprinkle upon him; ib. 19^a לְבָהֳרֵי פ' לְבָהֳרֵי פ' a. e.

פְּנִיָּה III pr. n. נְהַר *N'har* (Canal of) Pania in Babylonia. Gitt. 65^b bot.

פִּנְיִים v. פְּנִיָּאס

פְּנִיָּוְתָא, פְּנִיָּוְתָא f. (פְּנִי; cmp. פְּנֵא) *turning away from everything, special business*. Targ. Y. Lev. XX, 6 (cmp. פְּנֵחַ); ib. 3 (פְּנִיָּוְתָא); 5; a. e.

—[פָּנֵה, v. פָּנֵה. [Y. Sabb. IX, 11^d bot., read: פָּנֵה, v. פָּנֵה. —
פָּנֵה, v. פָּנֵה.]

פָּנֵאָס, פָּנֵאָס, פָּנֵאָס pr. n. pl. *Paneas* (Cæsarea) Philippi, modern Bānias, a city in the north of Palestine. Targ. Y. I Num. XXXIV, 11 מֵעִיר פָּנֵאָס (not אֲסֵאָס); (Y. II אֲפֵמִיָּה, אֲפֵמִיָּה, אֲפֵמִיָּה, v. אֲפֵמִיָּה. Targ. Cant. V, 4 פָּנֵאָס (some ed. פָּמֵס). Targ. I Chr. XXI, 2 (H. text דן).—Y. Shebi. IX, 38^d bot. פְּנֵי רִקְלִישִׁינֹה אֵינָא לְבָנִי פְנֵי. Diocletian oppressed the inhabitants of P. Y. Dem. II, 22^d top. Gen. R. s. 63 בְּהָרָא פֶּנִי נָרוּ (Var. פֶּנִי) he (Diocletian) came down and made his stay at P. Meg. 6^a; Bekh. 55^a לֶשֶׁם זֶה פֶּנִי Leshem is P.; Tanḥ. Ki Thissa 14 דָן רוּחַ Layish is P.; Pirké d'R. El. ch. XXVII אֵינָא לֶשֶׁם זֶה פֶּנִי Dan is P.; Midr. Sam. ch. XXXII (ref. to רִנָּה, II Sam. XXXI, 6) רִנָּה פֶּנִי Gen. R. s. 33 מֵעִיר פֶּנִי ... of the spring ... of the cavern of P.; Bekh. l. c. יוֹצֵא יוֹצֵא יוֹצֵא פֶּנִי the Jordan issues from the cavern of P.; B. Bath. 74^b.—Yalk. Deut. 820 (Moses prays) בְּמִדְבָּרָא אֲנִיכָא לֵה בְּמִדְבָּרָא ... let me enter Palestine by the cave of Cæsarian, which is below P.; Mekh. B'shall, 'Āmal, s. 2 לְפָנֵי וּלְפָנֵי (corr. acc.); a. fr.—Tanḥ. Naso 10; Num. R. s. 11 (ref. to Num. VI, 24) וְיִשְׁמְרְךָ שְׁלָא רוּחָא ... וְיִשְׁמְרְךָ ... the Lord bless thee with wealth, and guard thee, that thou be not forced (to take office) in the city (or district) of P., and no *zimia* (v. רִימָיָא) be decreed over the city, and they say to thee, give gold (a reference to Roman extortions, v. supra).

פָּנִים c. pl. (b. h.; פָּנָה) *front, face; countenance, person*.
 Pesik. Baḥod., p. 110^a, a. e. וְזַעֲמוֹת פָּ' וְזַעֲמוֹת (פָּ', v. זַעֲמוֹת).
 Mekh. B'shall., Vayass'a, s. 2; Yalk. Ex. 258, v. רִשְׁוֹן.
 Gen. R. s. 91 (ref. to Gen. XLI, 56) אֵין פָּנֵי הָאָרֶץ אֵלָּא עֲשִׂירִים
 'the face of the land' means the wealthy; כּוֹמֵן
 'when a man is rich, he is glad to see his friend, but
 has a countenance which is glad to see his friend, but

when he is poor וְכִּי לַרָאוּךָ אֵין לוֹ פָּנָיו he has not the face
to see (his friend), because he is ashamed &c. Keth. 7^b
פָּנָיו הוּא provided a new face appears, i.e., a
person that has not attended the wedding festivities before
this. Ib. 8^a. חֲדָשׁ אֵין לוֹ if there is a new guest.—
B. Kam. 96^b בָּנוּ דְּמִצְחָה כְּעֶבֶת דְּמִצְחָה things have assumed a new
face, i.e. the object after its transmutation is no longer
the same as the one stolen; a. v. fr.—גֻּזַּף פָּנָיו נֶטָא,
v. מְהֻרָן &c.—Cant. R. to VII, 9 פָּנָיו, v.
לְפָנָיו. שֶׁל מִטָּה. גֻּזַּף. v. לְפָנָיו. or, *pudenda*.
Sabb. 41^a. Ber. 24^a יְכוּלָה לְכַסּוֹת פְּנֵיהָ וְכִּי she can cover
her nakedness &c. Nidd. 14^b; a. fr.—Transf. aspect, manner,
way of interpretation. Cant. R. to II, 4 שְׂמוּרָתָהּ
הַחוּצָה the Torah on the laws of which
arguments are held, forty-nine in favor of ‘clean’ (per-
mitted), and forty nine in favor of ‘unclean’ (forbidden);
Num. R. s. 2 פָּנָיו הַחוּצָה שְׂמוּרָתָהּ the Torah which
is interpreted in forty-nine ways; a. fr.—א) *for ap-*
pearance sake, formally. Meg. 12^a לֵב עֲשׂוּ אֱלֹהִים לָם ... they (in bowing to the idol) dealt merely for
show (yielding to force), so the Lord acted with them
merely formally (not in full earnest, ref. to Lam. III, 33).—
b) *in front;* (of time) *before this, in the past.* Hag. II, 1
לִפְנֵי מַה לֵּב וּמַה לֵּב what was before (creation), and what
will be in the future (when the world will be no more;
Gen. R. s. 1 . . . וּפְרוּחַ מִקְפָּצֵינוּ וְכִי . . . וּפְרוּחַ מִקְפָּצֵינוּ וְכִי
the letter ב (of בְּרִיאַת הָעוֹלָם, Gen. I, 1) is closed on all sides and
open in front, so art thou not permitted to ask what is
above and what is below, what was before and what will
be hereafter; [oth. opin.] לִפְנֵי מַה לֵּב וּמַה לֵּב what is in the
extreme east beyond the sphere, and what in the west; v.,
however, Rashi to Hag. l. c. (11^b, a. ib. 16^a).—Ber. 5^b לִפְנֵי
מִטָּתי in front of my bed, expl. immediately
after rising. Ib. 7^a, a. fr. רִצּוֹן מִקְפָּצֵינוּ (abbrev. ז”ר may
it be thy will. Ib. רִצּוֹן מִקְפָּצֵינוּ may it be my will. Ib. שלשה
דברים שקרא משה לפני ה' three things Moses prayed
before the Lord. Ib. I, 3 לִפְנֵי ה' two benedictions
preceding it (the reading of the Sh'm'a); a. v. fr.—Sifra
Vayikra, Hōbah, Par. 13, ch. XXIII וְשֶׁלֹּפְנֵינוּ וְשֶׁלֹּפְנֵינוּ
yesterday and the day before yesterday, v. פְּנֵי
the day before that.—לִפְנֵי עֵינַי (also לִפְנֵי only, v. עֵינַי I) *the law prohibiting an act which may lead a person to sin*
(Lev. XIX, 14). Ab. Zar. 14^a אֵל מִפְקִידִין אֵל . . . אֵל מִפְקִידִין אֵל (Ms. M. תיר. אֵל) but should we not apprehend,
that he might sell (the incense) to others, who will burn
it for idols? Said A., we are commanded to guard against
an act directly leading to sin, but not against one that
may indirectly cause sin; ib. 21^a.—לִפְנֵי *for the sake of,*
on account of; שֶׁ—because. Sabb. II, 5 מִשְׁמַחַת הָרִיעָה because
he is afraid of invaders, of robbers, or
of an evil wind. Ber. I, 3 וְכִּי מִדֵּי עֵינַי why didst thou enter these ruins?
Ib. 3^a מִדֵּי עֵינַי because you give cause to suspicion;
מִדֵּי עֵינַי because debris may fall on you;
מִדֵּי עֵינַי on account of demons; a. v. fr.—
לִפְנֵי הַחַיִּים in the presence of. Ib. b) הַחַיִּים in the presence of
a dead person. Ib. 31^b הַחַיִּים הַחַיִּים he who gives
a decision in his teacher's presence; a. v. fr.—Kidd. 64^b
הַחַיִּים עַד לִפְנֵי הַפֶּסַח וְכִּי, הַחַיִּים עַד לִפְנֵי פֶסַח וְכִי

if one says in his vow, 'until *p'né* (*lifné*) Passover', R. M. says, he is bound until Passover begins; R. J. says, until it is passed; Kidd. 65^a, v. פָּנִי I.

פָּנִים m. (b. h., v. I Kings VI, 29; preced., cmp. ἐνώπιον) [that which is in front of you when you enter,] *inside, interior*; *the innermost*. Tosef. Yom. II, 5 דִּיר 'הִי מְסִיקִין מִבְּחוּץ וְהִיא נֹאפֶה וְנִרְדָּה מִבֶּפֶן' they heated the oven towards the outside (placed the fuel in front), and it (the show-bread) was baked and shoveled out from the interior; Yoma 38^a, v. נָסַק. B. Mets. 16^a לֵפֶה צְרִיכָה לֵפֶה this (question) need not be brought inside (the college); צְרִיכָה לֵפֶה it must be brought inside and even to the innermost. Y. Kil. IX, 32^b bot. לֵפֶה let R. H. the elder go into the interior (to the front benches); לֵפֶה מִמֶּנִּי in front of me?; לֵפֶה רַ' רִשְׁמֵעֵאל ... לִפְנֵי לֵפֶה R. H. ... to the interior, R. I. ... to the innermost (the very first); Y. Keth. XII, 35^a bot. לִפְנֵי וְלֵפֶה. Y. Yeb. VI, 7^c אַחֲרֵיוֹ a priest's sister is always inside (a member of the priestly family), until she steps outside (by marriage). Sabb. I, 1; a. v. fr.—רוּחַן הַתֵּמֶן *the Temple and the priests' court*; לִפְנֵי וְלֵפֶה *the innermost, Holy of Holies*. Ab. Zar. 50^a פֶּה בְּעִינָא כְּעִין פֶּה (for a gift to an idol to be permanently forbidden for use, even after cancellation,) it is required that it be like the offerings in the interior Temple (sacrifices, incense &c., to the exclusion of votive gifts like candles, jewels &c.). Men. 9^a בִּפְּנֵי בִּפְּנֵי must not necessarily be done within the Temple precincts, opp. to רוּחַן הַתֵּמֶן although it may be done by a non-priest, it must at least be done within &c. Y. Yoma V, 42^b bot. לִפְנֵי towards the interior; a. fr.—Ib.; Y. Kil. VIII, 31^c bot. (מִחוּץ) מִחוּץ does it belong inside (to the Holy of Holies) or outside (to the Holy)?, v. מִחוּץ הַתֵּמֶן.

פָּנִימוֹן pr. n. m. *P'nimon*. Y. Ter. III, end, 42^b פֶּה אַבָּא P.—Num. R. s. 9 (Tosef. Sot. I, 1 Var. ed. Zuck.; Sot. 4^a פְּלִימוֹן, Y. ib. I, 16^c bot. מִיִּנְיָמוֹן).

פָּנִימִי m., **פָּנִימִיּוֹת** f. (b. h.; denom. of פָּנִים) *inner, interior, innermost, central*. Erub. 65^b בִּפְּנֵי יִשְׂרָאֵל וְנֹכְרִי if an Israelite and a gentile live in the inner court, and an Israelite in the outer court. Ib. בִּמְקוֹמוֹ מִחוּץ dare the resident of the inner court move things within its precincts? Tanh. Naso 5 וְכִי פָּתַח אֶת הַפֶּה he opened the central door and went to the outer room. Zeb. 51^a, a. fr. הַפֶּה הַבְּיָטוּן the inner altar (in the Holy); a. v. fr.—Gen. R. s. 21 (ref. to פְּלִימוֹן, Dan. VIII, 13) לִפְנֵי ... לִפְנֵי Aquila translated it 'to him who was inside', which means Adam whose partitioned seat was in front of the ministering angels (v. פָּנִים); Yalk. Dan. 1066.—*Pl.* פְּנִימִיּוֹת f. פְּנִימִיּוֹת. Zeb. 52^b הַפֶּה דְּמִיּוֹת blood to be sprinkled in the Holy; שְׂרִירִים הַפֶּה the remnants of blood sprinkled in the Holy. Tam. I, 4; Y. Yoma II, 39^c, v. אָבֵל; a. fr.

פָּנִיקָא, Lev. R. s. 26 some ed., v. פָּנִיקָא.

פָּנִיקָטִין m. pl. (παννύκτωρ=παννυχῆς, S.) *all-night watches (pervigilia)*, in gen. *camps*. Targ. Ps. LXVIII, 30

מִפְּנִיקָטִין Ar. a. Ms. (ed. מִפְּנִיקָטִין, ed. Wil. מִפְּ, corr. acc.).—Lev. R. s. 1 מִחוּץ פְּנִיקָטִין ... מִחוּץ הַתֵּמֶן (some ed. the nations were in danger of hearing the voice of divine revelation and being frightened out of their camps (Tanh. T'rum. 9 אַחֲרֵיהֶם, v. מִחוּץ.—Gen. R. s. 16 in three things Greece was in advance of Rome, בפְּנִיקָטִין Ar. (Ms. Paris בפְּנִיקָטִין, ed. בפְּנִיקָטִין ובְּנִימוֹסִין בפְּנִיקָטִין, corr. acc.) in laws, in the arrangements of camp vigils &c.

פָּנִיקָא, **פָּנִיקָא** pr. n. (Phoenicia) *Phoenicia*. Gen. R. s. 90 end, v. פְּלִיטָטִין.

פָּנִיקָא, *Pa. פָּנִיקָא to drive on, speed*. Targ. Jud. V, 22.—Part. pass. מִפְּנִיקָא, *pl.* מִפְּנִיקָא. Targ. Nah. III, 2. Targ. Jer. II, 27.

פָּנִיקָא m. (φανός) *torch; lantern*. Kel. II, 4 שֵׁשׁ בִּי פֶה a lantern which contains a receptacle for oil; Tosef. ib. B. Bath. VII, 11 שֵׁשׁ זְכוּכִית וְכִי a glass lantern &c. (v. פִּיקָטִין). Tosef. Ber. VI (V), 7 פָּנִיקָא ed. Zuck. (Var. פִּיקָטִין); Ber. 53^b; Y. ib. VIII, 12^b bot. Ex. R. s. 15 דִּירָה he (the Lord) took the torch and carried light before them (ref. to Ex. XIII, 21). Ib. s. 25 בִּשְׁרֵי דָם among human beings, the pupil carries the light before his teacher; not so the Lord &c.; a. fr.—*Pl.* פְּנִיקָא. Gen. R. s. 8, beg. הִלְכִיתִּי נִירוֹת וְכִי lighted lamps and torches. Ib. s. 68 הִלְכִיתִּי כְּבִי הַפֶּה put out the lamps, put out the torches. Koh. R. to XII, 7 הִלְכִיתִּי נִירוֹת וְכִי he lighted lamps and torches in the name of Rome (as an augury for a war against Rome), and they would not burn; a. e.

פָּנִיקָטִין, Y. B. Bath. VIII, 16^a בְּעִי מִיִּמֵּר פֶּה, read: פְּנִיקָטִין, v. פְּנִיקָטִין.

פָּנִיקָא, Y. Maasr. II, 49^d לִפְנֵי ed. Krot., v. פָּנִיקָא, v. פָּנִיקָא. Jer. XXIII, 29, v. נָפֵס.

פָּנִיקָא (b. h.; cmp. פָּנִיקָא [to go out,] *to be a freeman; to live in luxury* (cmp. חָטָא I).

Pi. פָּנִיקָא 1) *to treat as a freeman, to indulge, spoil by indulgence*. Gen. R. s. 22 (ref. to Prov. XXIX, 21) שְׂמֵינִיקָא (מִמֶּנִּי).—2) *to treat tenderly; to cultivate, improve, embellish*. Sifré Deut. 306 מְפָנִיקָא; Yalk. ib. 942, v. פָּנִיקָא; a. e.—*Part. pass.* מְפָנִיקָא *delicately reared*. Mekh. Mishp. s. 8, v. פָּנִיקָא; Yalk. Ex. 339. Lev. R. s. 19 וְכִי הָיָה מִפֶּה וְכִי בִירָם he was delicate (unused to hardship), and died under their hands.

פָּנִיקָא ch., *Pa.* פָּנִיקָא same. Targ. Is. XXIII, 4. Targ. Esth. II, 9. Ib. 12; a. fr.—Part. pass. מְפָנִיקָא q. v.—V. אֶתְפָּנִיקָא.

Ithpa. אֶתְפָּנִיקָא, *Ithpe.* אֶתְפָּנִיקָא 1) *to delight one's self*. Targ. Ps. XXXVII, 4; 11; a. fr.—2) *to play the nobleman, be imperious*. Targ. Prov. XXIX, 21 וְכִי מִלְּפָנִיקָא he who plays the gentleman in his youth, will become a servant and finally be driven out (h. text מִפָּנִיקָא).

פָּנִיקָא, v. פָּנִיקָא.

פָּנִיקָטִין, v. פָּנִיקָטִין.

פָּנִיקָטִין, v. sub פָּנִיקָטִין.

פִּנְקֵרְסִין, **פִּנְקֵרְסִין** m. pl. (πάγκρυσος) [*all-gold*], name of a fruit, prob. *apricots*. Y. Sot. I, 17^b top יִפְחַד מִפֵּי רֹב . . . better were the late fruits . . . than the apricots &c.; ib. IX, 24^b bot.; (Y. Peah VII, 20^a bot. מִפְּרִסִּין. Y. Sabb. III, 5^d בֶּהֱיָא וְיִשְׁמְעֵן יִפְחַד וְיִפְחַד וְיִפְחַד and their taste was as delicious as that of apricots; Y. Ter. II, 41^c bot. (corr. acc.). — Y. Ab. Zar. II, 41^d שְׁלוּחַן פִּי . . . apricots pressed by gentiles (prob. to be read, as Bab. ib. 38^b; Tosef. ib. IV (V), 11 פִּנְקֵרְסִין).

פְּרִיָּוְתָא, Targ. II Esth. I, 2, v. פְּנִרְתָּא

אֶפְנֵיָהּ, v. פִּנְיָהּ.

פַּנְתֵּיר, **פַּנְתֵּר** m. (παυνθηρ) *panther* or *leopard*.—*Pl.* **פַּנְתֵּירִי**, **פַּנְתֵּרִי**. Midr. Till. to Ps. LXXVIII, 45 (expl. **עַרְב** ib.) **מִן הַיָּהּ הוּא וְשֵׁמוֹ פַּ' הַיָּהוּא וְ** (not **הַיָּהוּא**) it is a species of wild beasts named leopards, and the Lord sent them &c.; Yalk. ib. 820.

פְּתִירִי m. (preced.) [*spotted stone*,] name of a *jewel*
(corresp. to h. **שֹׁפֶה**), Targ. O. Ex. XXVIII, 20 ed. Berl.
(ed. **פְּתִירִי**; Y. **אַפְסִירִי**, ed. Vien. **אַפְסִירִי**, corr. acc.); ib.
XXXIX, 13 (ed. Vien. **פְּתִירִי**, corr. acc.). Targ. Ez. XXVIII, 13
פְּתִירִי.

פִּנְתָּרִין, פִּנְתָּרִי, פִּנְתָּר v. preced. wds.

פס pr. n. m. = **פסן**, *Pas*, name of two Amoraim. Y. Taan. IV, 68^a. Y. Yoma V, 43^a bot.—Y. Kidd. III, 64^a bot. (v. Fr. M'bo, p. 122^a).

פס I, v. חס.

פס II m. (b. h.; פָּסָס) 1) *strip, stripe*.—*Pl.* פָּסִין, פָּסִים. Gen. R. s. 84 (ref. to Gen. XXXVII, 3 sq., a. Ps. LXVI, 5 sq.; v. עֲלִילָה why 'did they hate him'? That (in the course of events it should come about that) שִׁקְרָע הָיָם לַפְּנֵיהֶם the sea be rent before them in strips (ed. Wil. פִּי the sea be rent before them in strips (ed. Wil. פָּסִים פָּסִים *passim* alludes to 'strip of the sea').—*Esp.* (cmp. פֶּתָךְ, *palm, the hand from the wrist to the tip of the finger*; פֶּס רֶגֶל *the foot to the ankle*, interch. with פֶּסֶת, פִּסְתָּ (constr. of פָּסָה). Ib. (expl. פָּסִים, Gen. l. c.) שְׁרִירָתָהּ מִנֵּת עַד פֶּס יָדָהּ the coat reached with its sleeves to his wrist; בִּפְסֵי יָדָהּ ... שְׁרִירָתָהּ it was very fine and light, and could be (compressed and) hidden in his hand (cmp. מִבְּלִמְקָה. Meg. IV, 8 (24^b) עַל פֶּס יָדָהּ ... נִתְּנָה if he placed the T'fillin on his forehead or on his palm. Yoma 87^a (play on מְרִירָפָס, Prov. VI, 3) [read:] אִם יִכּוּ בְּמִזְרָאֵי יָדָהּ מִמֶּנִּי if thou owest him (whom thou hast wronged) money, untie thy hand to him (pay him), if not (if thou hast otherwise wronged him), get several friends around him (to ask his pardon in their presence); B. Mets. 115^a; B. Bath. 173^b; Yalk. Prov. 938. Gen. R. s. 78 (play on מְרִירָפָס בְּרִצֵּי, Ps. LXIV, 31) מְרִירָא אֶת הַפֶּס וּמְרִירָפָה בְּכֶסֶף he (Edom-Rome) opens his hand (for bribery), and is appeased with silver; Ex. R. s. 35 וְכִּי הִפְסָה אֶת הַפֶּס she (Rome) opens &c.; Yalk. Ps. 800 וְאֵין עוֹשִׂין רִצּוֹן וְכִּי שְׁפֹשְׁטִין פֶּסֶת יָדָהּ ... וְאֵין עוֹשִׂין רִצּוֹן וְכִּי שְׁפֹשְׁטִין פֶּסֶת יָדָהּ to stretch forth their hand to accept silver, and then do not what the givers desire; Ps. 118^b שְׁפֹשְׁטִין פֶּסֶת יָדָהּ

up על פ' ירו Yoma 47^a. (שפרשטין יד. Ms. M. (ed. his wrist, וְהָפָה Sifra Vayikra, N'dab., ch. X, Par. 9) he bends his hand (grabbing) in the palm &c. Ohol. I, 8 הרגל בשם thirty joints in the foot. Yalk. Sam. 143 רגל ועקב מגולגל never were their wrists or their feet or their heels seen uncovered; Midr. Sam. ch. XXV (corr. acc.); a. fr.—2) *partition, board, barrier*. Erub. 5^a איבער פס איבער אם יש שם פס איבער if a bar of four handbreadths is left or placed above the breach. Ib. 10^b עושה פס גבוה עשרה רב' he cuts a board ten handbreadths high and four cubits long &c.; a. fr.—*Pl.* as ab. Ib. II, 1 לבריראות רב' you must place partitions around watering stations in the shape of four corner-pieces &c., וְרִימֵי. Ib. 11^a פסי ביראות the partitions of watering stations; a. fr.—[Maasr. I, 7, v. פֶּסֶן.]—3) *pl.* (v. פֶּסֶים) *tax*; וְהָעִיר תֹּשֶׁבֶת town tax (used for maintaining the safety of the town). Tosef. Peah IV, 9 וְהָעִיר לְשֵׁנִים רב' לפ' העיר לשנים in order to be assessed for the town tax one must have been a resident for twelve months; B. Bath. 8^a; Y. Peah VIII, 21^a bot. לַפְּסִין וְלַצְדָּקוֹת for the town tax and for the charities, expl. for the salaries of public school teachers; Y. B. Bath. I, beg. 12^d לַפְּסִים for town tax and town fines.

פֶּסַח, **פָּסַח**, **פָּסַח**, **פֶּסַח** ch. same, 1) *strip, stripe.*—*Pl.* פְּסִי. Targ. O. Gen. XXXVII, 3; 23 (ed. Berl. פֶּסִי). **פֶּסַח**. Targ. II Sam. XIII, 18 (ed. Wil. פֶּסִי).—2) **פֶּה** *palm;* **פֶּסַח** *foot*, v. פִּישְׁתָּה.—3) *piece, portion; bread.* Bekk. 43^b, v. סֻקֵּינִים. Lam. R. to III, 16 Ar., v. פִּישְׁלִיק.—Y. Ber. VI, 10^b bot., v. פִּישְׁתָּה.—4) (from its shape, cmp. פֶּה) *spade or shovel.* Lev. R. s. 24; s. 25 Ar., v. מִכְשָׁא II.—5) **דְּבִיר** (v. preced.) *watering station.* Targ. Y. I Deut. XXXIII, 3 (**דְּבִיר**) וַיִּשְׁרִיין כְּמִין פֶּה דְּבִיר (not **דְּבִיר**) and they rest as it were at a watering station; (Y. II **דְּבִירוֹ** י.)

פז, v. פז.

פֶּסֶד־וְנִי v. פֶּסֶד־אֵנִי

פסאקא pr. n. *P'saka*, surname of one R. Yitshak.
Lam. R. to I, 9 ר' יצחק פ' (Yalk. Is. 302 פסיקתא);
cmp. פסקא.

פָּסַגַּ, *Pi*, פָּסַגַּ 1) *to divide, branch off*; denom. פָּסַגָּה. Par. XI, 9 מִפְּסָגוֹ יִזְנֶנּוּ he severs the stalks of hyssop and ties them; מִפְּסָגוֹ וְלֹא אָגַדוּ if he severed, but failed to tie them.—2) (denom. of פָּסַגָּה) *to cut off sprays, to thin*. B. Kam. 119^b מִפְּסָגֵי אֵילָנוֹת וּמִפְּסָגֵי גִפְתִּים (Ms. F. וּמִפְּסָקֵי; Ar. וּמִפְּסָקֵי) those hired to thin trees or vines; (Tosef. ib. XI, 18 מִפְּסָקֵי בִּרְאֵלִין 3^a אֵין צָרִיךְ לִפְסָקֵי אֵילָנוֹת you must not thin trees (during the festive week; Rashi: *support the branches*); a. e.—Tosef. B. Mets. II, 28, v. infra.

Hif. הִפְסִיג to cut one's way through branches, pass through woods, vineyards &c., trespass; to lead through thickets &c. . . החוצה . . . מִפְסִיג וַיִּרְדּוּ מִפְסִיג B. Kam. 81^b if one loses his way in vineyards, he may cut his way through up and down &c.; . . . מִפְסִיג ב' הַרְאָה . . . מִפְסִיג ה' who sees a fellowman lost in vineyards, may make a way for him . . . until he brings him &c.; Tosef. B. Mets. II, 28 מִפְסִיג בַּשְּׂדוֹת וַיִּבְרָךְ may lead him through fields and

to marry disqualified women, . . . but qualified women are not forbidden to marry disqualified men. Shek. VII, 7 דם־דקדקין consecrated birds that became disqualified (or unavailable) for sacrificial purposes. Bekh. V, 1, a. fr. פסולי המוקשים dedicated objects which became unfit for the purpose to which they were dedicated; a. v. fr.

פְּסוּלוֹ m. (preced.) *blemish, disqualification*. Yoma I, 1 פ' שמה יארר בו פ' because something might happen that would disqualify him for the service of the day. Pes. 56^a פ' יש במיטתי שמה ... is there perhaps, which God forbid, a blemish in my couch (an unworthy person among my descendants)? Tosef. Mikv. I, 19, a. e. מקרה שפסולו בצינורו a bath (that has become unfit for ritual purposes) has its unfitness in itself; שפסולו ... בגישה בן גירשה ... whereas the son of a divorced woman (married to a priest) owes his disqualification to others (his parents). Ib. פסולו ביהדי his (its) unfitness is caused by a single person; פסולו בבית דין by a court; Mikv. III, 1 לעולם לא יפסולו וכו' it remains in its condition of unfitness until &c. Zeb. VIII, 3 אין מביאין קדשים לבית חפ' we must not wittingly cause sacred meat to be brought to the place where the unfit things are burnt. Ib. X, 7 לירי פ' ... שלא יביא for one must not cause T'rumah to become unfit; a. v. fr.

פְּסוּלָא I m. same. Targ. Y. I Gen. XXII, 10 (ed. Vien.
פֶּסְלוּתָא). Targ. Y. I Deut. VI, 4. Targ. II Sam. XXII, 27, v.
פְּסוּלָא; a. e.—Keth. 62^b אִיכָא פ' חַס וְשׁוֹמֵם is there, which
God forbid, a blemish in the family?—**פְּסוּלֵיאָא**. Y.
Kidd. III, 64^d top רַב דִּיעָרֵךְ רֵאזִית רַחֲמֵן מִן אִינוּן פ' וְכ' be
careful, for disqualifications (persons disqualified for
intermarriage) are there, that thou connect not thyself
with them.

פִּסְוִילָא II f. (פִּסָּל) 1) *chip, block*. Targ. Is. LI, 1.—
2) (v. next art.) *worthless matter, dross*. Ib. I, 22 (h. text
חִרְיָה). Targ. Ez. XXII, 18 פִּסְוִילָא constr.; a. e.—*Pl. m.*
סִפְוִילָא Targ. Ps. CXIX, 119 ed. Lag. (ed. Wil. סִפְוִילָא
h. text סִפְוִילָא).

פֿאַרסוּלָא v. פֿאַרסוּלָא

I. פֿסוּלֶא, a. פֿסוּל, v. פֿסוּלֶה.

פְּסוֹלֶת f. (פָּסַל) 1) *chips, stone-dust*. Y. Shek. V, 49^a bot. שֶׁךְ פָּסַל לָךְ שְׂוֵהָא הֵיךְ 'hew for thyself?' (Ex. XXXIV, 1) that the chips be thine; Ned. 38^a שֶׁךְ פְּסוֹלֶתָן their chips be thine. Ib.; Y. Shek. l. c. מֹשֶׁה שֶׁל לִוְוֵהוּ הַעֲשִׂיר ו' Moses became rich from the chips of the tablets; a. e.—2) *refuse, base metal, worthless matter*. Sabb. 138^a וְנִשְׁל אִיכָל וּמִנֵּהוּ נִשְׁל אִיכָל he takes up what is eatable, and leaves the refuse. Ib. לִמְעָלָה ו' פ' (when you sift,) the refuse is on the surface, and the eatable peas are at the bottom. Num. R. s. 16 שְׂוֵהָא שְׂוֵהָא מְשֻׁבָּר ו' the inferior soil of Palestine was much superior to the best of &c. Ib. הַחֲגִירִין שֶׁכֵּן הַחֲגִירִין ו' so the merchants show the inferior goods first &c. Y. Gitt. I, 43^d top (ref. to מקצוֹת, I Kings XII, 31) הַחֲגִירִין שֶׁכֵּן הַחֲגִירִין ו' the thorns among the people, the refuse &c. Sifré Deut. 312 רָצָא מִמֶּנּוּ פ' (sub.

זרע unworthy offspring came from him; Gen. R. s. 68;
a. fr.—*Pl.* פְּסוּלוֹת. Num. R. s. 7, beg., v. מִן.

פִּירְסוֹק, v. פֶּסוּק.

פְּסִיקָן m. (פֶּסֶק) [*division, interval*,] *Biblical verse*.
 Yeb. 16^b פ' זה שר וכו' this verse (Ps. XXXVII, 25) has
 been said by the archangel of the world. Snh. 99^a אפי' זה
 הו'ין מפי זה ... even if one says, the whole Torah
 is from heaven, except this one verse; a. v. fr.—*Pl.*
 ה'קורא בחורר' ... משלשה פ' Taan. 27^b he
 who reads from the Law, must read no less than three
 verses. Meg. 22^a פ' אין מתחילין בפרשה ... in reading
 from a section of the Torah you must not begin with
 less than three verses, i. e. you must begin with at least
 the fourth verse from the beginning of the section. Kidd.
 30^a פ' הוי' פְּסִיקָן ספר חורר' וכו' the number of
 verses of the Book of the Law (Pentateuch) is 5888; ib.
 ודחגלה (חצירין) של פ' the verse beginning with *v'hithgallah*
 (Lev. XIII, 33) marks the middle of the verses of the
 Pentateuch; Yalk. Deut. 855 (needs emend.). Lev. R.
 s. 6 וב' פ' שני ב' בארי לא חננבא אלא שני פ' וב' Beeri prophesied no
 more than two verses, ... and they were attached to
 the book of Isaiah; a. v. fr.—[Sifré Num. 131 פְּסִיקָן
 ב'חור' פְּסִיקָן.]

פְּסוּקָה ch. same. Taan. 27^b וְכִּי דְלֹא פְסוּקִיהּ וְכִי
 you must not divide a verse which Moses has not divided, i.e.
 in reading you must not stop in the middle of a verse;
 Meg. 22^a. Ib. 25^a פ' וְכִי רִאשֹׁן (Ms. M. פ' only) when he
 recites each verse (of the Sh'm'a) and repeats it; Ber. 33^b
פְּסוּקָה פְּסוּקָה. Hag. 15^a sq. פְּסוּקָה לִי פְסוּקָה he said
 to a child, tell me thy verse; a. fr.—*Pl.* פְּסוּקִין, פְּסוּקִיָּה,
פְּסוּקִין. Y. M. Kat. III, 83^b bot. (expl. דְּלִחוּר, Jer. XXXVI, 23)
פְּסוּקִין. Y. M. Kat. III, 83^b bot. (expl. דְּלִחוּר, Jer. XXXVI, 23)
 פ' רִאשֹׁן (ed. Krot. פְּסוּקִין) three or four verses. Kidd.
 30^a מִיָּדָה לִיְדוּ וְכִי מִיָּדָה לִיְדוּ let us bring up the Torah and count
 the verses; בְּנֵי נָמִיר לֹא בְּקִרְיָיִן we (Babylonians) know
 not even the division of verses. Ib. מִיָּדָה פְּסוּקִי לִיְדוּ
 in Palestine they divided this verse (Ex. XIX, 9) into three verses; a. fr.

פסיקתא m., v. preced.

פְּסִיקָה f., constr. **פְּסִיקָה**, v. **פָּסַק**.

פָּסַח (b. h.) *to leap over; to spare.* Ex. R. s. 15 שָׁחַר I (the Lord) will pass over and protect you. Pes. X, 5 פָּסַח על שֵׁם שֶׁפִּי הַמָּקוֹם וּכְ the Passover lamb is symbolical of the fact that the Lord passed over the houses &c.

Nif. נָפַסָה (denom. of פָּסַח) to become lame. Y. Ber. I, 3^e bot. וְנִי וְנִירָפָא and became lame, but was cured; Gen. R. s. 39; a. e.

פֶּסַח, Targ. Is. XXXIII, 12 מִפֶּסַחֵיךָ v. פֶּסַח.

פֶּסַח **פִּי** m. (b.h.; preced. art.) *limping, lame*. Sifra Emor ch. II, Par. 3 פִּי בֵּין חֶגֶר וְכִ' 'lame' (Lev. XXI, 18), whether lame on both feet or on one. Sifré Deut. 126; a. e.—*Pl.* **פֶּסָחִים** **פִּי**, Pirké d'R. El. ch. XXXVI (ref. to II Sam. V, 6) הַחֲרִיִּים וְהַ' אֵלֶּה הַחֲרִיִּים the blind and the

lame' means the idols; Yalk. Gen. 82 (with ref. to Ps. CXV, 5-7).

פֶּסַח m. (b. h.; preced. wds.) *Passover festival*; (sub.) זבח *Passover sacrifice, Passover meal.* Pes. V, 1 (58^a) חל (ערב פסחים. Mish. ed. ערבי פסחים; Y. ed. ערב פסחים) if the eve of Passover occurred on a Friday. Ib. 2 ששחוזו ח' if they slaughtered a Passover lamb not as such. Ib. IX, 9 שכחיהו שאברה פסחה a party that lost its dedicated Passover lamb. Ib. 5, a. fr. מצרים פ' דורות, v. פ' רחוק. Ib. 3, a. fr. ראשון פ' the first Passover, i. e. that celebrated on the fifteenth of Nisan; פ' שני the second (vicariously) Passover, on the eve of the fifteenth of Iyar (Num. IX, 10sq.); a. v. fr.—P. פסחים. Ib. 10 שתערבו פסחיין ... two parties whose Passover sacrifices were mixed up. Ib. X, 6 ויבן ח' פ' שם ... ובן ח' פ' that there we may partake of the offerings and the Passover sacrifices &c.; a. fr.—ערבי (ערב), v. supra. Ib. 1; a. fr.—*P'sahim*, name of a treatise, of the Order of Moëd, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

פֶּסַח **פִּי** ch. same. Targ. O. Ex. XII, 11. Targ. II Chr. XXX, 18; a. fr.—Y. Sabb. VIII, beg. 11^a שְׁתֵּי אֲרֵבֶרֶת **פִּי** drank the four cups of wine customary at the celebration of the Passover night. Hull. 129^b וַיִּרְאֵה **פִּי** the minor Passover (= פֶּסַח שְׁנִי, v. preced.), the fifteenth of Iyar; **פִּי** רַבָּה the great Passover, the fifteenth of Nisan. Pes. 69^b קוּם מִזֶּחַל וְעִבְרֵי **פִּי** go and get circumcised, and partake of the Passover lamb; a. fr.—Pl. פֶּסַחֵי **פִּי**. Targ. I Sam. XV, 4 בָּאֵמֶר **פִּי** by Passover.lambs (h. text בְּטֵלָאִים).

פּסטיפּאָז, v. פּסטיפּאָל

סַמְיָאָבָה, v. סַמְיָאָבָה.

פֶּסְטוֹן m. (fossatum, φασσάτον) *ditch*. Gen. R. s. 46; Yalk. ib. 82 [read with Ar.] פ' סיעה עשו לו סיעה a band made a ditch for him (as a trap).—**פֶּסְטוֹן**. Yalk. Kings 230, quot. fr. Tanh. Thazr. 9 ירפו לרוד הפסטרין ... שיעשו פסטרין (corr. acc.) they dug ditches, saying, when the Israelites come to make war, they will fall into the ditches (Tanh. l. c. בורות, Var. במשטרין; ed. Bub. 12 פיסטרים, Mss. פוטרין, פוטטרין, read פוסטרין).—Omp. פוּסָא.

פסחא, v. פסחא.

פִּנְטִי pr. n. m., v. (?) פִּסְטִי

פֶּסְטִילוס m. (pistillus) *pestle, pounder*. Yalk. Sam. 102 (ref. to דודן Dan. VI, 25) כ' כדורין מ' as with a pounder; Midr. Sam. ch. XI כאילין פסטילים (corr. acc., or פֶּסְטִילִין *pl.*); Yalk. Dan. 1064 פסטיולים (corr. acc.).

פֿאַרשטאַנד, v. פֿאַרשטאַנד, פֿאַרשטאַנד.

מִסְטֹר, v. פֶּסֶטִירִיךְ.

פֶּסְטִילִין m. pl. (adapt. of pastilli, as if from פֶּסֶל or פֶּסֶל) *lozenges, sugar pills*. Yalk. Cant. 981; Ex. R. s. 41 פֶּרִיצְטִילִין; omp. אֶרֶפְסְטִילִין.

פסחמא, Lev. R. s. 9, some ed. **פסחמא**; Yalk. ib. 493
פסחמא, a corrupt., read **פסחמא**.

פֿיסטקין, פֿיסטקא v. פֿיסטקין, פֿיסטקא

פָּשַׁח, פִּסְחָה, פִּסְרִי (b. h. פִּשְׁחָה) to spread, be extended.
 Y. Yoma III, beg. 40^b וְכִּי הָיָה הַמָּזֶל מִזְרָחָא the light of the sun (dawn) spreads over the whole eastern horizon, opp. מחמר ועולה. Ib. 41^a bot. חיתתה מחמרת . . . בית של בית . . . וּפְסִיחָא דְּבֵית אֲבִינָא the frankincense of Beth Abtinā rises straight in a column and then spread and came down &c.; Y. Shek. V, 49^a top; Cant. R. to I, 14; III, 6. Ib. to IV, 14 (ref. to ואחלה ib.) [read:] פִּסְחָה כְּאֵלֶּה a tree which spreads like a tent. Gen. R. s. 15 (ref. to החיים) עֵץ הַחַיִּים a tree which spread over all living things. Neg. IV, 8, a. fr. וּפְסִיחָהּ וְכִּי הָיָה הַמָּזֶל מִזְרָחָא the spot spread &c.; Y. M. Kat. I, 80^c bot. וּפְסִיחָהּ; a. fr.

פָּסַח **פָּסַח** I ch. 1) same; denom. **פָּסַח**.—2) *to split, break; to desecrate*, v. **פָּרַס** ch.

רַבָּא II פָּסָא (= פסח, פסע) *to step*. B. Mets. 86^b מִצֵּי פָסָא קִינָא (Ms. H. לִמְרַפֵּס, v. Rabb. D. S. a. l. note 60) which cannot step over a reed (from fatness).—[פָּסַי, v. next w.]

פְּסִיאוֹת, פְּסִיאוֹת adv. (פְּסִי I, comp. פִּיַּס *Pa.*) *in a persuasive manner*. Targ. Prov. XXV, 11 (some ed. פְּסִי אֵרִית, corr. acc.).

פִּסְיוֹנִי v. פִּסְיָאנִי

פְּסִיגָה, **פְּסִיגָה**. f. (פֶּסַג; v. פֶּסְגָה) *branch, sprig*. Ukts.
I, 5 אשכול שריקא 'פ' (Talm. ed. אֲשׁוּל) a sprig of a
vine when stripped of its grapes.—**פְּסִיגִין**. Tosef. Peah
III, 11 (expl. כְּתָף וכו') (ed. Zuck. בסִיגִין, Var.
סִיגִין) sprigs which are joined to the trunk one above the
other; Y. ib. VII, 20^a bot. הוּ עַל גְּבֵר זו 'פ.

פֶּסֶד, *pl.* פְּסִידוֹת, *v.* פִּסְדָּה.

פְּסֻדָּה, **פְּסָר**, **פְּסֻדָּה** m. (**פְּסָר**) *loss, disadvantage*.
Targ. Y. Ex. XXII, 14.—B. Mets. 3^a אֵיךְ לִיה רִלְדִי מֵאֵי פ' *what loss can he suffer (through his false claim) that should induce him to confess the truth?* (v. **פְּסָר**). M.
Kat. 2^a, sq. מֵאֵי פ' בְּמִקְוֵה where there is a loss involved (by the delay); Keth. 60^a; a. fr.

פסידה, Midr. Till. to IX, 1 ed. Bub.; Yalk. ib. 642,
v. **פתרה**.

פִּי, פָּשׁ, פִּסְיוֹן m. (פָּסַח) *spreading, extension, esp. spreading of a leprous spot* (Lev. XIII, 7, a. e.). Neg. I, 3; 5; 6 (פִּסְיוֹן a. פָּשׁ interchanging). Ib. III, 4; a. fr.

I *pheasant*, v. פֶּסִירוֹנִי, פֶּסִירָא, פֶּסִירִין.

פִּי'ס, פְּסִיוָנָא II m.=h. פְּסִיז. Targ.Y. Lev.XIII, 5,
sq.; a.fr.—Fem.form: פְּסִינָתָא. Ib.28 (ed.Vien.¹⁷).
¹⁷ ¹⁸

פִּיסִּי, פִּסְיוֹנִי m. (φασισανός, sub. ὄρνις) [*bird from the river Phasis in Colchis,*] *pheasant* (Phasianus Colchicus).

Num. R. s. 7 'whoever desired to eat chicken or pheasant, found the taste of it in the meat.' Tosef. Kil. I, 8 'ed. Zuck. (Var. *פסיוֹן, פסָאָן*) chicken, peacock and pheasant, although resembling one another, are heterogeneous birds; Y. ib. I, 27^a bot. *דפוסיוני*; Y. B. Kam. V, end, 5^a *פִּי*; Bab. ib. 55^a (Rashi: *partridge*). Yoma 75^b (as a species of quail, v. סָלֵן). Kidd. 31^a. Midr. Till. to Ps. IV; a. e.—*Pl.* *פִּי רִאשֵׁי טוֹמוֹת*, *פִּי, פסיוֹן, פסָאָן* pheasants and choice of fattened birds; a. e.

פִּסְיוֹנִי **פִּי**, ch. same. Y. Ab. Zar. III, 42^d top, v. כְּמַה שׁוֹרִים—**פִּי**, **פִּסְיוֹנִי**. Pl. **פִּסְיוֹנִי**. Gen. R. s. 70 כְּמַה ... שׁוֹרִים **פִּי** (some ed. **פִּסְיוֹנִי**) how many peacocks, how many pheasants have I; Koh. R. to VII, 8. Ib. to II, 8 **פִּסְיוֹנִי**.

פָּסַחַת f. (פָּסַח) *stepping over, use of the root פָּסַח*.
Mekh. Bo, s. 11; Yalk. ib. 200, v. תָּסִיחַ II.

II. פְּסִיחָא v. פְּסִיחָא

פִּסְכָּהָרָא v. פְּסִיכָהָרָא

פְּסִילִי m. (h. h.; פֶּסֶל) 1) *hewn image*.—*Pl.* פְּסִילִים. Y. Ber. IV, 8^a פ' וירחלוה עובדי פ' and which idolaters have desecrated. Pirké d'R. El. ch. XXX ופ' של בית ופ' the images of the house of Pharaoh her father; a.e.—2) *chisel*, v. פְּסִילָה.—[Y. Ned. I, 37^a top; Y. Naz. I, beg. 51^a נדרר פְּסִילָה, v. פְּסִילוֹס.]

פְּסִרְיָא ch. 1) as preced. 1.—*Pl.* פְּסִרְיָא. *Targ. Ps.* LXXVIII, 58, v. פְּסִלָא.—*Gen. R.* s. 38, end וחבריהון לכלהון פ' (not פְּסִלָא) and broke all the idols.—2) = פְּסִרְיָא I. *Targ. Ps.* XVIII, 27 (Ms. פְּסִרְיָא f. *pl.*); *Targ. II Sam.* XXII, 27 פְּסִרְיָא.—*Pl.* as ab. *Lam. R.* to III, 45 כְּאִסְרִיָּא (some ed. פְּסִרְיָא) (פְּסִרְיָא), v. מֵאִס. —[*V.* פְּסִרְיָא.]

פְּסִילֶה *f. (פֶּסֶל) chisel or gimlet.* Y. Kidd. I, 59^d (expl. מַרְצֵעַ, Ex. XXI, 6) **זֶה הוּא** (some ed. הַפְּסִיל), **contrad. to מְקַרָּה**.—[Koh. R. to IX, 11; X, 20 **בְּפִסְלֵהוּ**, some ed., v. **בְּפִסְלֵהוּ**.]

פְּסִילֹם m. (ψελλός) *one unable to pronounce certain letters, stammerer.* Lev. R. s. 10, beg. וַיִּקְרָא אֹתוֹ פְּסִילֹם and they called him (Amos) the stammerer; Yalk. Is. 307, v. נָמַס. Pesik. Nah̄amu, p. 125^b his name was Amos בלשונו שוּדְרָה פ' (not שוּדְרָי) because he hesitated in his speech.—Pl. פְּסִילִים Y. Ned. I, 37^a top במקום שקוראין לכוֹרֵר נִיץ in a place where people say *nazik* for *nazir* (owing to a dialectical peculiarity), I say so: shall a Nazarite among stammerers not be a Nazarite?; Y. Naz. I, beg. 51^a.

פְּסִילוֹתָא ch. same. Pesik. Nahămu, p. 125^b; Yalk.
Is. 307 עַל הָרֵךְ קָשֶׁה לִישׁוֹנָא ... עַל הָרֵךְ פ' did the Lord
pass the whole world and let his inspiration rest on this
stammerer, this tongueless man?; Koh. R. beg. עַל הָרֵךְ
עַל הָרֵךְ פ' קָשֶׁה לִישׁוֹנָא; Lev. R. s. 10, beg. Ar. (missing in ed.).

פְּסִילֹתָא v. פְּסִילֹתָא

פְּסִילִיָּה *m.* (v. next art.) an inferior kind of *beans* (cmp. פְּרִישׁוֹנָה). Ab. Zar. 38^b פ' דוּמָא דְהַמְסִילָא דוּמָא דְהַמְסִילָא וְדוּמָא דְהַמְסִילָא Ar. (Ms. מ. פְּסִילָא; ed. פְּשִׁילָא) the same law applies to gentile preparations of *hemtalia*, *psilia* and *sk'atha*, v. דְּהַמְסִילָא a. שְׁעִירָא. Y. Bets. I, 60^d bot. lupines and *psilia* (inferior beans); Y. Sabb. VII, 10^b וְדוּמָא דְהַמְסִילָא and the inferior beans among them (v. Bab. ib. 74^a bot.).

פסיליה, Tosef. Dem. I, 9 Var. ed. Zuck. (ed. Zuck. פסליא, absent in oth. eds.), v. פסלקאוח.

פסילייד, v. preced. art.

פְּסִילָהָא f. (פְּסֵל) [*refuse*], name of a bean (h. שְׂעוּרִית).
Y. Kil. I, 27^a top Ar. s. v. פֶּסֶל (R. S. to Kil. I, 1 פְּסִילָהָא
פְּשִׁילָה; ed. פְּחִילָה, corr. acc.).

פֶּסֶם, v. מַצֵּה.

שֶׁזֶר פְּסִים — פְּסִים. v. פֶּס, a. פְּסִים. — פְּסִין, פְּסִים, פְּסִים.
v. פְּסִים.

פסינתמיון, פסינתמיון, read:

פְּסִינְתִיּוֹן m. (absinthiatum, sub. vinum) *worm-wood-wine*. Tanh. Vayesheb 8, contrad. to קִינְדִּישׁוֹן. Y. Ab. Zar. II, 41^a top הַמֵּד ב' 'bitter wine' is absinthiatum; Y. Ter. VIII, 45^e פְּסִינְתִיּוֹן (corr. acc.).

פָּסִים m. (פָּס or פָּסָם) 1) *persuasion, good-will, accommodation*; פֶּשַׁר (not פָּסִים) a *deed of sale for accommodation, a feigned transfer* (a Hebrew adaptation of πίστις), v. פֶּשַׁרְתִּי.—2) *peg*. Pl. פְּסִיָּן. B. Bath. 2^b Ms. M., v. פֶּשֶׁר; emp. פֶּשֶׁרֶת.

פְּסִיסָא pr. n. m. *P'sisa*. Snb. 91^a, v. גְּבִיעָא.

פְּסִיּוֹת f. (פָּסַע, cmp. II a. פָּסַע I) *a partition between courts marked off by pegs.*—**פְּסִיּוֹת**. Y. Erub. IX, beg. 25^c חֲרִי שְׁחִיחָה הַחֹזֵר וְחֹקֶה בֶּפֶּ' if the court (common to two parties) is marked off by pegs.

פְּסִיִּסָּם m. same. Y. Ned. V, beg. 39^a [read:] וְאֵם
(בְּמִסְפָּם) (Ab. Zar. 70^b) הִיחָה הַחֹזֵר תְּלוּקָה בִּפְּ

פָּסִיעַ m. (פָּסַע) *bandy-legged, waddling*. Targ. Y. Lev. XXI, 18 Ar. (ed. מִישְׁחָמִישׁ וִירִיכִית; b. text שְׂרוּעַ).

פִּסְיָעָא, v. פִּסְיָעָא

פְּסִיקָוֶה f. (פָּסַע) *step, walk*. Ber. 6^b, a. fr. בָּסַח v. פ', v. III. Gen. R. s. 39 'וְפ' יוֹרֵם עַל כָּל פ' יוֹרֵם' to reward him for every step. Koh. R. to VII, 2 'וְהַחַיִּים יִשְׁלַח לָהֶם' 'and the living shall take it to heart' (ib.) 'וְכָל פ' יוֹרֵם' (ib.) 'וְכָל פ' יוֹרֵם' that means the Everliving who rewards man for every step he takes for deeds of charity. Pesik. R. s. 33 (ref. to Is. LI, 14) מִן הָאֵדָם שֶׁהוּא מַמְדֵּר בְּפִסְקָתוֹ בְּשִׁבְרֵי לִדְרִיפָתָהּ 'from man who hastens his step to have an opening . . . and runs with hasty step, that he may not miss his bread?'; Yalk. Is. 336; a. fr.—*Pl.* פְּסִיקָוֶה.

Yoma 53^b he who is in prayer (when a person enters), must pass three steps backward (when he ends his prayer), and then turn around to salute. Ib. בכריעה אחד they made the three steps backward with one bow. Snh. 22^a (he who loses his wife) פְּסִיעוֹתָיו מְקַצְרוֹת has his steps shortened (his energies broken, with ref. to Job XVIII, 7). Sabb. 63^b שְׂדֵי פְּסִיעוֹתֵיהֶם גָּסוֹר who used to make wide steps. Num. R. s. 4; a. fr.

פְּסִיעָא, פְּסִיעָא ch. same. Targ. Ps. XVIII, 37; II Sam. XXII, 37; a. e.—*Pl.* פְּסִיעָא. Targ. Job XIV, 16 (not פְּסִיעוֹתֵי). Ib. XXXI, 4; a. fr.—Y. Snh. VIII, 26^b bot. shall he be at a disadvantage, because he walked two steps (into the court room)?; Y. Shebu. VII, 38^a (corr. acc.); Y. Keth. IX, 33^b bot.

פְּסִיפּוֹן, פְּסִיפּוֹן, Pesik. Vattom., p. 131^a Ar., v. פִּיסְפִּיטִיא.—Lam. R. to II, 1 Mus., v. next w.

פִּיסָּ, פִּסְפָּס, פִּסְפָּס m. (פִּסְס, emp. פְּסִיסִיחַ 1) *cut and polished stone block*, used for paving floors, *stone pavement, mosaic*. Ab. d'R. N. ch. XXVIII שֵׁשׁ פִּיסֵי אֶבֶן פִּסִּי אֶבֶן פִּסִּי ed. Schechter (ed. פִּיסְפָּס) a paving block which has four polished sides (a metaphor for a many-sided scholar). Y. Sabb. VII, 10^b top שָׁם בְּשֵׂאֵי שֶׁמֶץ where there is no stone pavement. Ib. XII, beg. 13^c (Chald. dict.) הַמְּקַטֵּעַ he who trims a paving stone (or die, v. infra). Ex. R. s. 10 בהריהם בָּרִי בָּרִי הַשֵּׁשׁ וְהַבָּשָׂם the houses of the nobles which were paved with marble or blocks; Yalk. Sam. 102 בָּרִי בָּרִי הַשֵּׁשׁ וְהַבָּשָׂם (pl.); Yalk. Ps. 320 בָּרִי בָּרִי הַשֵּׁשׁ וְהַבָּשָׂם (Midr. Till. to Ps. CV חֲסִידִים בָּרִי בָּרִי, v. סָהָה). Deut. R. s. 1 וְאִם בִּפְּנֵי הַיָּדִים if (she wipes her hands) on the pavement, the pavement will be blackened, but her hands will not be clean; a. e.—*Pl.* פִּסְפָּסִים, פִּסְפָּסִין, פִּסְפָּסִין. Yalk. Sam. l. c.; Yalk. Ps. l. c., v. supra. Midd. I, 6 וְאִם בִּפְּנֵי הַיָּדִים (פִּישְׁפִּישִׁין Var. in Ar. s. v. פִּישְׁפִּישִׁין) (Mish. ed. פִּסְפָּס; Talm. ed. פִּישְׁפִּישִׁין) the ends of the flag-stones in the pavement indicated the mark between the sacred and the secular grounds; [comment.: blocks on the ceiling]; ib. II, 6; a. e.—[Tosef. Zeb. VII, 1 פִּסְפָּסִין, Var. פִּסְפָּסִין, v. פִּישְׁפִּישִׁין I.]—2) *cube, die*.—*Pl.* as ab. Y. R. Hash. I, 57^c top (expl. בְּקוֹבֵיאַהּ he who plays with dice; Snh. 25^b, a. e. בְּפִיסָּ (Rashi: blocks of wood); Y. l. c. מְשִׁיבֹרֵי אֶרֶץ פִּסְפָּסִין (he is not reinstated from his civil disabilities,) until he breaks his dice; Snh. l. c. מְשִׁיבֹרֵי אֶרֶץ פִּסְפָּסִין; Y. Shebu. VII, 37^d bot. פִּישְׁפָּסִין; Y. Snh. III, beg., 21^a (also פִּישְׁפָּסִין). Midr. Till. to Ps. XXVI, 10 וְאֵלֵי הַמְּשַׁחֲקִין בִּפְסָּ וְכִי that means those who play with dice, who calculate (throw) with the left hand and press with the right hand, and rob and wrong one another; a. e.—3) *check* (in garments), *square*, or *stripe* (emp. פִּסָּ). Neg. XI, 7 וְהָרִי הוּא (Ms. M. פִּסְקָא) he may wind a *funda* or a *fascia* around it; Pes. 11^a פִּסְקָא (Ms. M. פִּסְקָא; early ed. פִּסְקִי, v. Rabb. D. S. a. l. note). Y. Kil. IX, end, 32^d פִּסְקִי (corr. acc.), v. פִּגְלִי I; a. e.—*Pl.* form וְהָיָה מוֹצִיאָהּ . . . מִתַּחַת פִּי שֶׁלָּהּ (not פִּסְקִין) she took an impression of Peor from under her breast band (Snh. 106^a חִיקָה).

4) *voting tablet, verdict*. Lam. R. to II, 1, v. חִיקָה.—[The contact between the Hebrew and Greek languages influenced the form פִּסְפָּס and the coincidence of some meanings of our word with ψῆφος *pebble*.]

* **פְּסִיפָּס** ch. same. Targ. I Kings V, 31 אֶבֶן פִּי Ar. (ed. מְקַטֵּעַ; h. text גוֹרֵר).—Y. Sabb. XII, beg. 13^c פִּסְפָּס, v. preced.

פִּסְקִי, פִּסְקִי, v. פִּסְקִי.

פִּסְקָא I f. (פִּסְקִי 1) *part, fraction*. B. Bath. 62^b, sq., contrad. to פִּלְגָּא.—2) *subscription for charity, collection*. Lev. R. s. 32, end בְּצִיבּוּרָא לָךְ פִּי and we shall arrange a collection for you in the assembly; עֲבִידוֹן לִירָה; עֲבִיד פִּסְקָה Ib. s. 5 they made up a purse for him. Ib. s. 5 arranged a subscription for a charity (not לְמִיתָן) in the college of Tiberias.—3) *verse*.—*Pl.* פִּסְקָא, v. פִּסְקָא.

פִּסְקָא II *fillet*, v. פִּסְקָא.

פִּסְקָתָא f. (פִּסְקִי 1) *cutting apart*. Succ. 11^a פִּסְקָתָא וְזוֹ הִיא עֲשִׂירֶתָּהּ cutting the threads apart is the making of them (the show fringes).—2) *separated thread*. Neg. XI, 8 even if only one separate thread was on the coil, and he knotted it.—*Pl.* פִּסְקָתָא. Ib. הִיא הִיא if the coil consisted of separate threads.

פִּסְקָה ch., v. פִּסְקָא.

פִּסְקָתָא f. (פִּסְקִי, v. *Hif.* 4) *water collected behind a dam, reservoir, pool*.—*Pl.* פִּסְקָתָא. M. Kat. 4^a וְהַבְּרִיכוֹת הֵן פִּסְקָתָא pools and ponds which were filled with water on the eve of a Holy Day.

פִּסְקוֹלִיָּה, Y. Peah I, 15^d בִּפְּנֵי אַחֲרֵיָּהּ, read: כְּדֵפְסִיקוֹן בִּפְּנֵי, v. לִיָּה לְאַחֲרֵיָּהּ.

פִּסְקָא, פִּסְקָתָא, פִּסְקָתָא f. (an adapt. of *fascia*, as if from *band* or *fillet* worn by women over the breast; *girdle*; *bandage round the legs and feet*. Targ. Is. III, 24 נָחַן אֶת הַבְּרִיכוֹת הָאֵלֶּה (pl. form).—Y. Snh. X, 28^d bot. הָיָה הָיָה he put the iron point of his spear under his *fascia*. Sabb. XV, 2 (111^b) וְשֶׁל פִּסְקִי (Bab. ed. פִּסְקָא) and the cords of the breast bandage. Ib. (113^a) קִישְׁרוֹן דְּלִי בִּפְּנֵי (Bab. ed. קִישְׁרוֹן דְּלִי בִּפְּנֵי) you may (on the Sabbath) tie up (the broken rope of) a bucket with a *fascia*, but not with a rope. Ib. 113^a כִּירָךְ עָלָיו פִּינְדָא אִי פִּי (Ms. M. פִּסְקָא) he may wind a *funda* or a *fascia* around it; Pes. 11^a פִּסְקָא (Ms. M. פִּסְקָא; early ed. פִּסְקִי, v. Rabb. D. S. a. l. note). Y. Kil. IX, end, 32^d פִּסְקִי (corr. acc.), v. פִּגְלִי I; a. e.—*Pl.* form וְהָיָה מוֹצִיאָהּ . . . מִתַּחַת פִּי שֶׁלָּהּ (not פִּסְקִין) she took an impression of Peor from under her breast band (Snh. 106^a חִיקָה).

פִּסְקָא, פִּסְקָא I (פִּסְקִי 1) *apportionment, agreement to pay, esp. dowry*. M. Kat. 18^b שְׂמֵרִי פִּי agreements stating the amounts which the parents promise to their respective son or daughter; Kidd. 9^b; Keth. 102^b; a. fr.—2) *section*,

esp. *P'sikta*, name of several Midrashim, a) *P. d'R. Kahana* (or only *P'sikta*) (edited by S. Buber).—b) *P. Rabbathi* (*Large P.*).—c) (of late origin) *P. Zutarta* or *Zutrathi* (*Small P.*) (edited by S. Buber).—[3] a *small share*, v. פסיקתא.]

פסיקתא II pr. n. m., v. פסיקתא.

*פסך, *Pa.* פסך to cut, clear (of thorns).—Part. pass. מפסך; pl. מפסכין. Targ. Is. XXXIII, 12 (ed. Wil. מפסרין, corr. acc.). [Prob. to be read: מפסכין.]

פסיקתא, פסיקתא, v. next wds.

פסיקתא m. (corresp. to ψυκτήρ = ψυκτήρ) [*wine-cooler*,] a large pot. Y. Hag. III, 79^a; Tam. V, 5 פ'... כפה... (Ar. everywhere (פסק), v. כפה; ib. פ'... כפה... the *psykter* was a large vessel, holding &c. Sifré Tsav, Par. 1, ch. II; Y. Yoma IV, end, 42^a; Num. R. s. 4. Erub. X, 15; a. e.

פסיקתא ch. same.—*Pl.* פסיקתא. Targ. O. Ex. XXXVIII, 3 (ed. Berl. פסיקתא, some ed. פסיקתא; h. text סיריה). Ib. XXVII, 3.

פסל (b. h.) 1) to cut, chip, hew, trim. Tanh. 'Ekeb 9 (ref. to Koh. III, 5) ר' היה לפסל עני ר' the time came to hew other two tablets (in place of the broken). Ib. מרחה כסא הכבוד כסא הכבוד פסלן משפסלו Ab. Zar. 52^a (ref. to Deut. VII, 25) as soon as a gentile has done chiselling on it, it becomes a deity (an idol forbidden to Jews for any use); ib. when the gentile has hewed it for a god, thou shalt not covet it; when he chips it so as to unfit it as an idol (v. infra), thou mayest take it unto thyself; a. e.—Part. pass. פסול; f. פסולה; pl. פסולים. אבנים פ' a) *chiselled, chipped*. Lev. R. s. 22 פ' chipped stones (unfit for the altar); a. e.—b) (comp. פגם) defective, unfit, disqualified, v. פסול.—2) (denom. of פסול) to disqualify, to be the cause of disqualification of; to declare unfit. Hull. III, 12 פוסלן, v. פשיר I. Ab. Zar. l. c. how will you prove that a gentile can cancel his deity (by disfiguring it)? Kidd. 70^a ארי ווע to him who causes his descendants to be disqualified and his family to be tarnished. Ib. הפוסל פסול he who tarnishes (casts suspicion on the purity of a family) is himself tarnished (of spurious descent); he charges others with his own defect. Ex. R. s. 1 ר' את כלן... ר' she (Pharaoh's daughter) took him (the infant Moses) around to all Egyptian women to give him suck, but he rejected all of them (refused to take their breasts); וילמה פסלן; and why did he reject them? Snh. III, 1 ר' פוסל דייני של זה ר' each has a right to reject the judge chosen by the other; ... כשרים... אם ר' כשרים... if they are fit (not legally disqualified) or authorized, he cannot reject them. Ib. פוסל ערירי ר' every witness in a case may help by his testimony to disqualify the opposing party's witnesses. R. Hash. I, 7 קבלי... ופסלו ר' they accepted as witnesses himself and

his son, and rejected his slave. Mikv. II, 4 ר' פוסלן ר' are sufficient to make the pond unfit for ritual immersion. Ib. VII, 5 ר' לא פסליו ר' they do not make the blood unfit. Zeb. I, 4 ר' פוסלן ר' the improper intention makes the sacrifice unfit. Succ. II, 7, a. e. פוסלן ר' the school of Sh. declares such a Succah to be ritually unfit; a. v. fr.—Transf. to cancel, abrogate. B. Kam. 97^a פסלו ר' the government cancelled the coin; פסלו ר' the inhabitants of the district refused to pass it.—Gen. R. s. 30, beg. ר' את הראשונים ר' wherever the Biblical text has 'these', it is meant to cancel (exclude) the preceding; wherever it has 'and these', it is to add to the preceding; Ex. R. s. 1 פ'... ר' 'these are the origins of heaven and earth' (Gen. II, 4), this excludes the time of chaos; a. fr.

Nif. פסל 1) to be hewn, sculptured. Sifra K'dosh. beg. פסל ר' idols are named *pesel*, because they are sculptured; (Yalk. Lev. 604 פסלן).—2) to be disqualified, made unfit, declared unfit. Zeb. I, 4 ר' ארבעה ר' a sacrifice may become unfit by improper actions in four stages, at the slaughtering &c. Pes. 15^b; 45^b... הפסל ר' if bread becomes mouldy and unfit for man to eat. Toh. VIII, 6 ר' פסל מאכל הכלב ר' until it becomes unfit for a dog to eat; Y. Hall. IV, 60^a top פסל ר' לא ר' נפסלים אלא Num. R. s. 6 end פסלן ר' they (the Levites) became unfit for service only when they lost their voice for song. B. Kam. IX, 2 פסלן ר' became unfit for the altar; a. fr.—Transf. to be cancelled, abrogated. B. Kam. l. c. (גול) מטבע ר' if one stole a coin, and it was invalidated (before he made the restitution). Snh. 104^b (expl. סלה, Lam. I, 15) כארס ר' פסלו ר' פסלו ר' as one says to his neighbor, this coin is worthless; v. סלא; a. e.

Pi. פסל to cut off dry twigs, to trim. Shebi. II, 3 פסל ר' (in the ante-Sabbatical year) you may trim trees up to New Year, v. פסול. Mikv. IX, 7 פסלן ר' trimmers of trees. Y. Sabb. VII, 10^a top; a. e.—Yalk. Deut. 942 פסל ר' he chips it (the crooked staff) with the adze; Sifré ib. 308 פסלו ר' (corr. acc.).

Hif. פסל to find fault, to speak contemptuously. Koh. R. to XI, 9 פסל ר' שדירה פסל בנשים ר' who used to find fault with women (considering none good enough for him as wife), and was a profligate.—[Part. pass. מפסל, v. next w.]

פסל ch. same, 1) to cut, hew, dig. Targ. Ex. XXXIV, 1. Targ. Deut. VI, 11; a. fr.—Part. pass. פסיל; f. פסילה; pl. פסילים. Ib.; a. e.—2) to make or declare unfit; to reject. Snh. 23^a ר' ר' ר' ר' after they (the parties) rejected them, shall they (the rejected judges) go and select another court? Ib. ר' ר' ר' it is the Law that declared him unfit. Ib. כ' כ' כ' כ' is it in his power to reject judges?; a. fr.—Part. pass. as ab. Targ. Y. II Gen. XXII, 10. Targ. Y. I Lev. VII, 18 (Y. II פסיל h. form; h. text פסיל); a. e.—[Targ. Ps. XVIII, 27, v. פסיל.]—Keth. 61^b ר' למאכל ר' למאכל ר' he who does a thing like this is unfit to prepare food for the king. Ib. 105^b ר' ר' ר' ר' (some ed. פסיל) a judge that is in the habit of borrowing (things from his neighbors) is unfit to judge cases. Ib. פסילן ר' I am unfit to

be a judge in thy case (because I have been offered a gift); a. fr.—V. פָּסַל.

Ilhpe. אֶתְפָּסִיל, אֶתְפָּסִיל, אֶתְפָּסִיל 1) *to be engraven*. Targ. Job XIX, 24.—2) *to be hewn out*. Targ. Is. LI, 1.—3) *to be disqualified, unfit, rejected*. Targ. Ps. LXVIII, 16. [Targ. Y. Num. VIII, 24 מִתְפָּסִילִין h. *Hof.*]—Y. Kil. VII, 31^a top [read:] טַבָּא דִּיהָ וְאִתְפָּסִילָהּ he said to him, it is a good coin, whereas it had been cancelled. Men. 102^b לֹא־תִפְסִילִי גִּפְרִיהָ (Ms. M. לִפְסִילָא) to become unfit for itself (but not for making unclean); Pes. 20^a גִּפְרִיהָ גִּפְרִיהָ 20^a; a. fr.

Af. אֶתְפָּסִיל *to make unfit*. Hull. 36^a גִּפְרִיהָ גִּפְרִיהָ to cause the object itself to be forbidden (ib. 37^a לִפְסִילָא), v. supra.

Pa. מְפַסְלִין *to cut (stones)*. Targ. II Chr. XXIV, 12 מְפַסְלִין stone-cutters.

פָּסַל m. (preced.) *mattock*. Sifré Deut. 38; Yalk. ib. 857 the soil of Egypt cannot be planted, unless one first works it with mattock and axe. Ber. 57^b; B. Mets. 82^b, v. מָרָא II.

פָּסַל m. (b. h.; preced.) 1) *sculptured or carved image*. Midr. Till. to Ps. XVIII, 41 פָּסִלוֹ וְכ' ed. Bub. (oth. ed. אֱלֹהֵי דָגוֹן) his idol Dagon was engraven on his heart. Sifra K'dosh. beg.; Yalk. Lev. 604, v. פָּסַל; Mekh. Mishp. s. 20. Snh. 103^b v. מִי־כָדָה I; a. e.—*Pl.* פָּסִילִים, v. פָּסִיל. 2) *chip, lath*, contrad. to נָסַר. Succ. 18^a וְכ' נָסַר וְכ' a board alternating with a lath (as the covering of a Succah). Tosef. ib. II, 3; Succ. 19^a פ' דִּירָצָא מִן הַסִּיכָה a lath roof prolonged beyond the walls of the Succah; expl. ib. קִנִּים reads or staves which &c.—*Pl.* פָּסִילִים. Ib. 18^a.

פָּסִילָא, פִּי' ch. same, 1) *image*. Targ. Ps. XCVII, 7. Targ. Cant. II, 15; a. fr.—2) *lath, lintel*, esp. *a lintel placed across a street or a court*. Sabb. 80^a; B. Bath. 56^a. Gitt. 77^b נָפַל בִּפְי' (the letter of divorce) fell on a cross-board (in the court).

פָּסִילוֹת f. (denom. of פָּסִיל) *condition of unfitness, disqualification*, opp. כְּשָׁרוּת. B. Bath. 128^a כָּל שֶׁחִוִּילָהּ testimony for which the witness was disqualified at the beginning (when the fact to be attested occurred), or is disqualified at the end (when the evidence is taken) is illegal. Koh. R. to IX, 7 דִּירָה בְּבִנִי 7 there was perhaps a defect in my son which made him rejectable as an offering.

פָּסִילָא, v. פָּסִילִים.

פָּסִילָא, Tosef. Dem. I, 9 ed. Zuck., v. פָּסִילָא.

פָּסִילִין, Yalk. Ps. 650, v. פָּסִילִין.

פָּסִילִין, prob. to be read: פָּסִילִין m. (פָּסִיל) *a rough stone*. Tosef. Kel. B. Mets. I, 12 פ' שְׁוֵאָה בִּרְחֹב עֲלִיוֹ וְכ' ed. Zuck. (oth. ed. פִּיסִילִין, read פָּסִילִין) a rough stone on which a charm is written (v. Sm. Ant. s. v. Amuletum).

פָּסִילִין, פִּי' בְּקַעַתָּהּ pr. n. *Valley of Paslan*, near the valley of Jezreel. Gen. R. s. 98.

פָּסִילָאָת f. pl. (βασίλῖα, sub. κάρυα, basilicæ, sub. nuce) *basilicæ*, the best kind of *nuts*. Tosef. Dem. I, 9 [read:] וְכ' דִּירָה בְּבִנִי וְכ' (Var. דִּירָה בְּבִנִי וְכ' ed. Zuck., Var. וְכ' דִּירָה, standing for βαςίλῖα, a ditto-graphy of our w.) nuts, plums, and walnuts.

פָּסִילָאָת m. (corrupt. of obsonator, σψωνάτωρ) *caterer, purveyor*. Koh. R. to I, 3 אָנָּה וְלִית אָתָּה I am thy caterer, and thou wilt not let me taste thy dish, that I may know what it may need?; Lev. R. s. 28 Ar. (ed., a. Yalk. Jer. 276, a. e. בְּגִרְסָךְ, v. מִגִּירָסָךְ).

פָּסִילָאָת pr. n. pl. (?) *Pasmin*. Tosef. Ohol. XVIII, 2.

פָּסַע 1) (b. h.) *to be cut off, be gone*. Tanh. Haaz. 7 (play on וְכ' בֵּן וְכ' Num. XIII, 14) דִּירָה בְּבִנִי וְכ' he hid the truth, and faith was gone from his mouth.—2) *to cut into stripes, divide*, v. פָּס.—3) *to distribute (with the shovel, v. פָּס ch. 4)*. Tosef. Ukts. I, 5 (שֶׁנֶּפְסָהּ grain which one distributed in the barn (forming separate piles). Ukts. I, 5 שֶׁנֶּפְסָהּ Ar. s. v. פָּסַע (v. פָּסַע).—Gen. R. s. 31 [read:] וְכ' דִּירָה בְּבִנִי וְכ' and he shovelled them (the excrements) sideways (out into the water); Yalk. ib. 54 וְכ' דִּירָה בְּבִנִי (corr. acc.), v. קִטְרָהּ.

Nif. נִפְסָהּ *to be spread, shovelled*, v. supra.

Hif. הִפְסָהּ 1) *to distribute, spread*; מִירָסָהּ *to distribute an ulcer by manipulation, to pass over with the hand* (פָּס). Eduy. II, 5; Tosef. ib. I, 8 הִפְסָהּ מִירָסָהּ he who manipulates an abscess on the Sabbath, if for the purpose (of peeling or) of making a head to it as the physicians do &c.; Sabb. 107^b; a. e.—2) (v. פָּרַס) *to break, weaken*. Pes. 107^a, v. פָּרַס.

פָּסַע ch. same, *to distribute*. Targ. Hos. IV, 8 כֹּהֲנֵיהֶם the priests distribute (the sacrifices among themselves) &c.—Gen. R. s. 17 אֵין פָּסִין לָהּ פִּירְקָא וְכ' Ar. (read פִּירְקָא) we shall apportion (among ourselves, pay each his share towards) her dowry, and you divorce her (ed. רַחֲבִינִין). Lev. R. s. 34 פָּסִין פָּסִין (לה פִּירְקָא); v. פָּסִין.

Af. אֶפְסָהּ *to break, weaken; to desecrate*, v. פָּרַס.

Ilhpa. אֶתְפָּסָהּ *to be weakened, be degraded*. Targ. Job XV, 20, v. פָּרַס, a. פָּרַס II.

פָּסַע (b. h. פָּסַע; cmp. פָּסַח a. פָּסַח) [*to spread the feet,*] *to step out, walk*. Meg. 27^b לֹא פָּסַעְתִּי עַל רִאשֵׁי וְכ' I never strode over the heads of the holy people (never forced my way through the students seated on the floor to reach my chair); Snh. 7^b וְכ' פָּסַע וְכ' where is it intimated that a judge must not force his way &c. (Answ. by ref. to Ex. XX, 26, sq.); Yeb. 105^b וְכ' מִי שֶׁצָּרִיךְ . . . פָּסַע מִשָּׁה בִּפְסִיעָהוּ 13^b he of whom the holy people are in need, may step over the heads &c. Sot. 13^b שְׁנֵים עָשָׂר מִשָּׁה בִּפְסִיעָהוּ were there, and Moses passed over them with one step. Gen. R. s. 99 (play on פָּסַע, Gen. XLIX, 4) וְכ' . . . פָּסַעְתָּ עַל דָּר וְכ' thou didst overstep (transgress) the law, desecrate thy birthright (priesthood), and hast become a commoner. Mekh. Bo 7 (ref. to Ex. XII, 13) א"ח

read not, and I will pass, but I will step over (leap, skip), the Lord skipped over &c.; a. e.

Pi. same. Y. Kil. VI, 30^c לפסע, v. פסיפוי. Yeb. I. c. who is he that forces his way over the heads &c.?, v. supra; a. e.

Hif. same. Hor. 13^b מַפְסִיעִין . . . מַפְסִיעִין שְׂרָבִים . . . when the public need their services, they may force their way &c. Taan. 10^b אֵל תִּפְסִיעֵנוּ פְּסִיעָה גְּסָה וְכ' never march with hasty steps, and bring the sun into town (enter before sunset); a. e.—2) to make cross-stitches. M. Kat. 10^a; Y. ib. I, 80^d bot., v. קָלַב.

פסע ch. same, to walk with legs wide apart, waddle. Targ. II Sam. XX, 8 (h. text ורחפל, v. פסיע. — Pes. 111^b אֵל תִּפְסִיעֵנוּ פְּסִיעָה גְּסָה וְכ' (Ms. M. רמיפסע *Ilthe*) he who steps over a (young) date palm.—V. פָּצִי.

Pa. same, to step heavily, pompously. Yeb. 105^b אָגַב וְכ' stepped in and walked (through the assembled students, making the impression of haughtiness), v. preced.—Y. Ber. II, 4^c bot. וְכ' מַפְסִיעֵנוּ . . . וְכ' and R. J. stepped upon the graves.

פסעא, v. פסיפוי.

פסק, *Pa.* פסקה, v. פסקים II.

פספס I (v. פסס) to separate, part, tear (into stripes, shreds). Midr. Till. to Ps. VII, 3 וּמַפְסִפֵּסוֹ . . . מִזֶּה הָאֲרִיָּה as the lion sits over his prey and tears it, so Doeg and Ahithophel sit over me to tear me; Yalk. Ps. 837; Midr. Till. to Ps. XXII, 17. Sabb. XXIV, 2 הַכִּיפִים אֶת הַבִּרְיָהּ you may (untie and) spread the bundles (of fodder), v. בִּרְיָהּ. Ib. 155^a לֹא לִפְסִפֵּס וְלֹא לְהַרְרִיז neither to spread nor even to untie. Tosef. ib. III (IV), 18 הַבִּרְיָהּ אֶת הַבִּרְיָהּ (Var. וּמַפְסִפֵּסוֹ, incorr.) you may part the bundles, provided you do not pluck them apart. Naz. VI, 3 הַנָּזָרִיטָה הַזֶּה הַנָּזָרִיטָה הַזֶּה הַנָּזָרִיטָה (v. הַנָּזָרִיטָה) and part it (with his fingers), but must not use a comb. Y. ib. IV, 55^b top בְּקִלְקִין מַפְסִפִּין you may part the tangles in the Nazarite's hair; Y. Bets. IV, 62^c. Y. Shek. III, 47^c הַתֵּמֶלֶת הַזֶּה הַתֵּמֶלֶת הַזֶּה הַתֵּמֶלֶת (v. הַתֵּמֶלֶת) the Temple treasurers had the entangled hair (of those engaged in counting) straightened (to avoid the suspicion that they had coins concealed); a. e.

פספס ch. same. Sabb. 155^a לֹא לִפְסִפֵּס . . . מִפְּסִפֵּסוֹ you may untie . . ., but not spread; מִפְּסִפֵּסוֹ we may also spread.

פספס II (transpos. of פספס; cmp. פָּסַע) to cut the ends, trim by singeing. Tosef. Pes. V, 10 אֲבָל . . . אֲבָל you dare not scald the head and feet (of the Passover lamb) . . ., but you may trim them by holding them over the fire; Tosef. Bets. III, 19 (Var. מַפְסִפִּין; Bets. 34^a מַחְבִּיבִין). Y. ib. IV, 62^c bot. מַפְסִפִּין quot. in Levy (ed. Krot. 'מספס', v. פספס).

פספס ch. (apocop. פספס; cmp. פָּסַע a. פָּסַע) same. Y. Sabb. II, 5^a (expl. מַחְבִּיבִין לִין מַפְסִפִּין (ed. Krot. מַפְסִפִּין) they trim them (the wicks, by burning).

פספס, v. פסיפוי.

פסק (b. h. פָּשַׁק) [to separate, part, distribute,] 1) to divide, split, interrupt. Taan. 27^b; Meg. 22^a פּוֹסֵק the reader divides (one verse), i. e. the first reads two verses and a half, leaving the other half to be read by his successor. Ib. לֹא הָרִיר לִי לְפָסִיק וְכ' he permitted me to cut a verse in two only in teaching the school children. Ib. 31^b בְּמִשְׁנַת הָרִירָה פּוֹסֵק the chapter in Deuteronomy containing the curses (Deut. XXVIII, 15—69) may be divided (to be read by two or more); a. fr.—[Gen. R. s. 10 שְׁפִסְקָה, v. פָּסַק. Yalk. ib. 16 שְׁפִסְקָה, v. פָּסַק. Part. pass. פָּסִיקָה; f. פָּסִיקָה. Hull. III, 3 הַגִּירָה, v. פָּסִיקָה. Hag. 15^a, sq. פָּסִיק (denom. of פָּסִיק) to recite a verse. Hag. 15^a, sq. פָּסִיק (interch. with Chald. פָּסִיק) to recite to me thy Bible verse (recently learned).—3) (cmp. פָּסַק, קָפַץ) to apportion, assign; to provide; to promise, agree. Keth. 65^a אֵין פּוֹסְקִין יִינוֹת לְאִשָּׁה in decreeing alimentation for a woman we do not provide for wine. Ib. הַפְּסִיקוּ כֶּךָ so much (and no more) may ye grant to your daughters. Ib. 107^a הַפְּסִיקוּ לְאִשָּׁה אִישׁ the court assigns alimentation (from the estate) to a deserted wife. Ib. V, 8 אֵלָּא וְכ' . . . אֵלָּא only R. Y. decreed barley as a part of alimentation, because he lived near Edom. Ib. עֲנִימָה. Ib. VI, 2 הַפְּסִיקוּ לְעֹמֶתָהּ he must give her &c., v. עֲנִימָה. Ib. VI, 2 אִם אִישׁ מִתְּנָה מִנֶּחֱסִים if a man agrees to pay a certain amount to his intended son-in-law (on the date of marriage). Ib. 3 אִם הִיא מִתְּנָה לְחַכְמֵיהֶם if she promises to bring to him one thousand Denars, he must assign to her (as settlement in the K'thubah) fifteen Manehs. Tosef. ib. XIII (XII), 1 מִזֶּה שְׁפִסְקוֹ פִּסְקוֹ if the court has granted her (alimentation), what they have granted, is granted. Ib. לְעַצְמָהּ (not עצמה) if she herself has promised (to bring her husband a certain sum, and now her father refuses to give it). Ib. אָבִי עָלַי וְכ' my father has promised for me; what can I do (if he retracts)?; Keth. XIII, 5. Y. Kidd. IV, 65^c top צִדְקָה פּוֹסְקִי צִדְקָה Y. Kidd. IV, 65^c top צִדְקָה Piskon, because he argues with the Lord.—6) (neut. verb) to be cut off; to cease, be stopped. Sot. IX, 9 הַמֵּיִם פִּסְקוּ when the faithless men became frequent, the application of the waters of jealousy ceased, and it was R. J. ben Z. that abolished them. Ib. 12 אֲמִינוֹתָהּ the men of faith ceased to exist. Tanh. Sh'moth 16 אֵין אִירָה מִצְוָה פּוֹסְקָה מִבֵּיתוֹ that good deed shall never cease from (being practiced in) his house. Gen. R. s. 52 פִּסְקוּ הַדְּוִרִיִּים וְהַשְּׁבִיִּים travellers ceased to pass by; a. v. fr.